

THE
RIGHTEOUS
MANS EVIDENCE

for HEAVEN:

OR

A TREATISE SHEW-
ing how every one, while he lives
here, may certainly know what shall
become of him after his depar-
ture out of this life.

The twelfth Edition.

By TIMOTHY ROGERS,
Preacher of Gods Word in Essex.

Psal. 107. 43. Who is wise, that he may observe
these things? for they shall understand the lo-
ving kindnesse of the Lord.

2 Pet. 1. 10. Give all diligence to make your
calling and election sure: for if ye doe these
things ye shall never fall.

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are to be sold at his shop upon Fleet-bridge
at the signe of the Bible. 1637.



THE AUTHORS

Apology to the

READER.

HAr was it from
my meaning at
the first, Chri-
stian Reader,
thus to have ex-
posed my selfe to the com-
mon view of men, but ra-
ther to have hidden this my
weake conception for ever,
never to have come to the
light: but when it would a-
rise no longer to be impri-
soned in the womb, but vio-
lently break forth, I thought

A 3

to

The Authors Apologie

to deale wisely with it; though not (as the Egyptians) cruelly to murther it, yet at least (as *Moses* his Parents) charitably to hide it, for my owne private use: or at the best, to have put it to Nurse in an obscure Country village, where my selfe am Pastor, to see the good usage of it: for which end I betrusted a friend or two for the printing of some few copies onely for my selfe; but through friendship I was deceived. For whereas I expected a small number, like the children of *Israel*, that went against *Benhadad* like two little flockes of Kids; my bookes were sent forth in multitudes, like the *Aramites*, that filled the country, 1 *Kin.* 20. 27. Onely this

this difference; they came
not forth against the host of
Israel, the people of God,
(as did the *Aramites*) but ra-
ther to serve on their side.
Thus being driven to a
straight (though that which
is done cannot bee undone,
yet) I thought it my part
to doe what I could, name-
ly, to mend and inlarge that
which is done; that seeing it
must be common, it may not
bee altogether unusefull:
Confessing ingenuously, I
had rather it should not have
beene common, especially
considering that there are
better bred, and nobler born
Treatises of very worthy
men concerning this subject:
but thus it must be now. If
therefore it may but serve as
an hand-maid to theirs, so

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thou maist reape some profit hereby, I have both my desire, and full contentment. Farewell.

*Thine in the bond of
Faith and Love,*

TIMOTHY ROGERS.



COUNSELL TO the READER.

IN sayling thorow the
Seas of this trouble-
some World, towards
the heavenly land of Canaan,
we are to passe two dangerous
rockes; the one called Pre-
sumption, the other Despe-
ration: happy is the man, that
escaping them both, shall
make a safe arrivall at the
promised land. Millions of
Christians in profession, are
cast away against the one, or
against the other: for some,
though they have no true grace
wrought in them, think not-
withstanding that they are in
no danger, but shall certainly

Counsell to

be saved : which is as great presumption, as if a man being stricken through the heart should thinke himselfe very well, and in no danger of death. Others, when they come to apprehend the heauie wrath of God, and deadly curse of the Law due unto them by nature for sinne, in hellish sorrow utterly despaire. Some sincere Christians also there are, against whom the Tempter doth so farre preuaile, that in beholding their owne unworthinesse they are ready to faint, for feare of hell and condemnation : which although they cannot perish or suffer shipwracke against this rocke of Desperation, yet their poore Barke may be so battered and beaten against it, as that peradventure

ture they may be a long while
after in rigging and mending
of it up againe, with
griefe and heart-smart. That
thou maist escape these dan-
gers, use these short questions
and answers as a sea-map or
guide unto thee, to shew thee
thy way betweene both; that
so thou maist saile to Heaven
in more safety, confidence,
and comfort. Now to the end
that the better use may bee
made hereof, consider I be-
seech thee of these things:
First, what multitudes daily
(departing this world) throng
in at the infernall gates of
hell, for want of the assurance
of their salvation. Secondly,
consider that thou being by
nature a condemned man, if
thy pardon be not sealed o thy
conscience, and given thee be-
fore

Counsell to

PRO. 17. 1.

fore the breath be once out of thy body, afterward, though thou wouldest or couldest give a thousand worlds for it, it cannot be had: consider againe of the uncertaintie of thy life, thou canst not tell whether thou shalt be alive to morrow, for thou knowest not what a day may bring forth. Consider also the certainty of thy death: die thou must, nothing surer; for who can stand against the power thereof? and, Oh how bitter is the remembrance of death to one that is not assured of his salvation! Further, consider how terrible the Judgement day will be to all such as get not the assurance of their salvation in their life time: which way will they turne themselves then? Oh what will

the Reader.

*will they doe ? Mountaines
and hils fall upon us and crush
us in pieces, shall they cry, but
it shall not be. Then what most
dolefull and intolerable tor-
ments shall they for ever en-
dure in hell; able to break the
hardest heart to thinke on?*

Isa. 33. 14.

*Oh who shall dwell with
the devouring fire ? who
shall dwell with the everla-
sting burning ? Lastly, consi-
der of the most inestimable
joyes of heaven, and incom-
parable delights, which all
they shall have, who get the as-
surance of their salvation in
this life : Such as eye hath
not seen, eare hath not heard,
nor the heart of man concei-
ved of : O heavenly joy ! O
sweet delights ! O excellent
surmounting glory ! O end-
lesse superabounding plea-
sures.*

1 Cor. 2. 9.

Counsell to

sores, wherewith their hearts
shal be ravished, and for ever
more replenished! upon these
considerations I earnestly re-
quest thee, if thou hast any pi-
ty or commiseration on thy
poore soule, Make thy calling
and election sure, even while
it is called to day. How shall
I doe that, thou wilt say? This
briefe Treatise will shew thee
how: yea, more than that,
herby thou maist be assured
of thy salvation, if thou use it
rightly, but then thou must
goe through it with good ad-
visement: if thou touch the
Hony-comb with thy lips, thou
maist find sweetnesse, but if
thou sucke, much more. So
reade these things as to learn
them, so learne as to know thy
owne estate thereby, so may-
est thou sucke out the whole
sweetnesse.

the Reader.

Sweetnesse thereof : get the
true stampe of them in thy
heart, so thou maist be sure
thou shalt be saved. Which
the Lord of heaven grant
for his mercies sake.

Amen.

A Treatise of salvation : wherein are

signes propounded

proving salvation,

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THE
RIGHT EOUS
Mans Evidence
for Heaven.

Minister.

Seeing opportuni-
ty serves us thus
fitly (my Chri-
stian friend) to
conferre a while
together ; and seeing there is
no conference so comforta-
ble or profitable , as that
which is about the affaires of
Gods Kingdome , and our
owne salvation ; and that the
counsell of the holy Ghost
is, that *if any speake*, hee
should

1 Pet. 4. 11
Eph. 4. 29.

should *speake as the words of God*, and that *such communication* should proceed out of our *mouthes as is good for the use of edifying*: give me leave therefore to propound a question to you about these matters.

Convert. Sir I like the motion passing well, and indeed there is too little of this good practice in these daies; *Christian communication* growes too much out of use, which shewes the want and scarcie of grace: for there is the like correspondence betweene the heart and tongue that is between the Bell and Clapper; if the Bell bee stirred, the Clapper cannot lye still; and if the heart be moved with delight in spirituall things,

things, the tongue cannot
chuse but talke thereof: and
where the tongue yeelds no
other but an earthly sound,
there you may bee sure to
finde no other but an earth-
ly heart; no pure good me-
tall, no heavenly grace to be
found in that heart. Now
therefore let mee heare the
question, and according to
my poore measure of know-
ledge I will bee ready to
shape an answer.

Min. Ought not every one
whiles he lives in this world
to know as a thing certaine,
whether hee shall be saved,
and so bee translated out of
this earthly Tabernacle into
the heavenly Paradise;
whensoever he shall be cal-
led away by death?

Convert. Yes undoubted-
ly:

Mat. 16. 16

ly; which I prove thus, *He that beleeueth* (saith our Saviour) *shall be saved, but he that beleeueth not shall be damned.* This must every one know as an undoubted truth; and withall hee is bound to know whether he beleeueth, according to that charge of the Apostle, *Examine your selves whether you be in the Faith: know you not that Christ is in you, except you be reprobates?* Hereupon it wil follow, that every one must know whether he shall be saved; and therefore such as put their soules to a venture cannot be saved, for as much as they take not the right course, appointed by God thereto, namely, to prove whether they bee in the faith, and Christ in them.

2 Cor. 13.
5.

them. And further, whom the Lord intendeth to bestow heaven upon, hee sets his *seale* and marke upon them, whereby hee claimes them for his owne: and hee bestowes love-tokens on them, which are the saving graces of his holy spirit; whereof hee is very chary, setting great store by them, so that hee will not bestow them on cast-awayes, but onely on his dearely beloved ones: which marks and love-tokens, as they are very precious, so as many as receive them (though they doubt) they need not doubt but that they shall be saved: for God is not *variable* in his love. But hee that hath not these signes in him, whereby he may know that he

2 Cor. 1. 22

Jam. 1. 17.

Rev. 18.8.

he shall be saved, shall (if he
dye in that comfortlesse e-
state) be sure to have his por-
tion with Divels, in the bur-
ning Lake for ever after
death.

Minist. If the case stand
so, I thinke it lyes every one
upon not to dally with their
owne foules, as men doe
now adaies, but to deale
soundly, and consider sin-
cerely with themselves,
whether they have received
these golden markes and
love-tokens of God, or whe-
ther they still retaine the
blacke brand of the Divell
which they were born with,
the which so long as they
retaine on them the Prince
of darknesse owns them: but
if they can get it washed out
by the blood of Christ, and
Gods

1 Cor. 6.11

Gods marks set upon them, then hath the diuell no more right or claime unto them: for the Lord from that time forward euen for ever doth take them for his owne peculiar ones. But what say you now of those that mourne after God in the anguish of their soules, longing for the assurance of his fauour, and labouring to get this knowledge of their salvation, but yet cannot find it in themselves?

Con. This I say, or rather Christ him selfe, *Blessed are they that (so) mourne, for they shall be comforted: and though they now sorrow, yet their sorrow shall be turned into joy: nay, great cause of reioicing have they, that they can thus mourne: nei-*
ther

Mat. 5. 4.

Joh. 16. 20

Cant. 2. 5.

ther is it possible for such to be without some sure signes, whereby they may know that they shall be saved : for even this their practice (they being thus *sicke of love*) longing and labouring after Christ, is a sure sign to them, though they should have no other : but indeed this cannot goe alone.

Min. How comes it then to passe, that they take no notice hereof in themselves, but rather feare that they shall not be saved ?

Con. Because they are either new-borne babes in Christ, and therefore being as infants, though they be alive, yet have not as yet understanding to know that they are alive ; which notwithstanding others of riper age

age discern in them, and they also by experience and groweth in grace shall afterwards perceive in themselves; or else they are distempered with some strong fit of temptation, whereby they are so astonied and benumbed, that they have not a feeling of that which otherwise they might perceive in their soules: like as one halfe frozen, and almost stiffe with cold, fees no warmth at all in himselfe, and yet there is some in him, for else there could bee no life or breath remaining in him. Or lastly, such they are as have taken a surfeit of sinne, whereby they have beene overcome; thus while they are soulesicke, their spirituall senses

Psal. 77.
7, 8.

B are

Psal. 88.

14.

Psal. 118.

12.

are corrupted, so as they cannot now see the lightsome countenance of Gods favour shining on them so clearly, nor heare the Lord speaking unto them, nor taste how good the Lord is to their soules in speciall, nor relish religious exercises so favourly, nor feele heavenly comforts so sensibly, as otherwise they might. And yet this surfeit they shall outgrow in time, by using themselves to a good diet of Christian practice, and by the helpe of the physicke of Gods Word rightly applied, which holpe the Prophet *David* in the like case, being distempered, *Psalm* 37. 17. Neither is it marvell though such doe judge amisse of themselves, for the present

present, seeing wee know that sick folkes are not competent or meet judges of themselves: for they sometimes feelee nothing but paine or sicknesse, whereas others know that there is in them more health than sicknesse, or at least some health.

Min. Now then to come to your selfe (for it is the part of every wise man to bee best acquainted with his own estate.) Let me a little examine your evidences: have you some good assurance that you shall be saved?

Con. Yes, I praise God, else how could I have any comfort? Else my very meat should bee turned into gall, and teares should bee my drinke: well might my

Job 18.

14.

Job 10. 21.

Mar. 8. 36.

Eccl. 2. 11.

eyes refuse all rest, and my soule all comfort, knowing none other, but that I should *goc to the King of feare, into a Land darke as darknesse it selfe*: And sure I am, the whole World, with the best of all earthly things, cannot afford true, sound, and substantiall comfort, to the quieting of the conscience, and rejoycing of the heart.

Min. How doe you know that you shall be saved?

Con. First, by that mother grace, from whence all other saving graces flow, namely, true justifying faith; a sparke of this pious faith I find is kindled in me, whereupon this I build; God hath promised, that *he which beleeueth shall be saved*: Now then seeing I beleeve (that is,

The first
signe of
salvation
taken out
of Joh. 3.
36.

is, am truly perswaded that Christ is my Saviour, that he died for my sins, and fulfilled the Law, to procure mee perfect righteousness) therefore I know I shall bee saved.

Min. It is nothing to say you beleieve, but let me heare if you can prove it: how know you that yours is true faith, and not meere mock-faith, which is so rife in the World?

Con. Because it hath been rightly bred and begotten in me, and that by the spirituall seed of Gods Word: according to that saying of the Apostle; *Faith comes by hearing, and hearing by the Word of God*: Thus then I came by Faith; first, by hearing the doctrine of the

Rom. 10.
17.

B 3

Law

W B3 L

Law preached, I saw my selfe to bee in a damnable condition by nature, a wretched sinner, yea wholly sinfull, and therefore accursed, by the just sentence of Gods most righteous Law, deserving nothing but the horrible wrath of God, and lying open to the vengeance of eternall fire, so that there was nothing betweene mee and hell, but only a poore, simple, crasie, tottering life, which I knew not how soone or suddenly it might bee surprised by death; the consideration whereof wrought in me terror of conscience, dread of Hell and condemnation, despairing of any hope or helpe in my selfe.

Min. And what then? did you

you rest quiet in the sight of
this your wofull misery :

Con. Oh it was not possible my poore distressed soule should finde any rest in this estate ; nay, if I had heard no better tidings, I should have beene swallowed up of despaire : but then in the next place I came * to understand that God hath annointed and sent his owne sonne to *preach good tidings unto the poore, recovering of sight to the blind, to bind up the broken hearted, and set at liberty such as are bruised.* More plainly, I learned by the doctrine of the Gospel, that God of his rich mercy hath given his Son Christ Jesus, very God and man, to be a Saviour unto sinfull men, even to as many as beleeve in
B 4 him,

* This is
the cape of
good hope
in sailing
to heaven.
Isay 61.
Luk. 4. 18.

Joh. 3. 16. him, and hath not excluded
 me out of the number of
 those that shalbe saved by
 him, but hath offered him
 unto mee amongst others
which are weary and heauie
laden with their sinnes, say-
 ing, *Come unto mee all :*
 (even all such) and hath al-
 so commanded, yea even in-
 treated mee, to beleeeve in
 him : Thus my heart was
 drawn and won, to take him
 and apply him a Saviour to
 my own soule, thinking my
 selfe bound in conscience to
 yeeld obedience to the holy
 Commandement, and gra-
 cious invitation of Almighty
 God : and what a beast were
 I, if I should not accept of so
 free a profer of his Sonne, as
 he hath made unto me ?
Minister. Thus you have
 shewed

shewed mee well how you came by faith, and I see you have come honestly by it: whereby it appears that it is not like *Jacobs* venison, too quickly found to bee of the right kinde, nor like *Jonahs* gourd, too suddenly sprung to continue long, but like the water of *Bethlehem*, much longed for, and hardly obtained; now shew mee further how you use it: since you got it, what fruits doth it bring forth, whereby you may know more easily whether it be true, and *Faith unfained?*

Con. As fire may be discerned by heat, and life by motion, so may my faith by the fruits thereof: For first, it enableth mee to *quench the fiery darts of that evill*

B 5. one,

Gen. 27.
10.

Jonas 4 7.

2 Sam. 23.
15, 16.

1 Tim. 1. 5.

Six notes
of true
faith.

Eph. 6. 16.

*one, to resist (not without
 some comfortable victories)
 the suggestions of Sathan
 wherewith he buffets mee;
 and more particularly, that
 same temptation of doub-
 ting whether the promises
 of God belong to me or no:
 for that I am not overcome
 of this doubting and sunke
 under it, but struggle and
 wrestle with it and with un-
 beleefe, that is by the power
 of faith. Secondly, it makes
 mee earnestly desire to bee
 more and more reconciled
 to God, that is, more fully
 assured of his favour, that I
 am at peace with him, and he
 well pleased with mee, to
 whom by nature I was an
 utter enemy, it makes mee
 crie, *Remember mee, O Lord,
 with the favour of thy people,*
 re-*

release thy anger towards me, turne thy face unto me, cause thy face to shine upon thy servant, and save mee through thy mercy. Thirdly, my faith makes mee labour to please God, though it be with displeasing my selfe, and to doe the will of God, yea even in those things which crosse my owne will; as it caused *Abraham* to offer his dearly beloved *Isaac*, though otherwise it would have gone full sore against his heart; and hereby *Enoch* was reported of, that he had pleased God. Fourthly, by it my heart is in some measure purified from noysome lusts and affections; as secret pride, selfe-love, hypocrisie, carnall confidence, wrath, malice, and the like, in that they

Psal. 84.5.

Psal. 31.
16.Gen. 22.
10.

Heb. 11.5.

Can. 1. 2.

1 Pet. 1. 8.

they are distastfull, yea loathsome to me, so that *the spirit* within mee *fighteth against the flesh*, that is, grace resisteth and subdueth corruption. Fifthly, it makes me long after Christ, to taste more fully of his sweetnesse, and to bee kissed *with the kisses of his mouth*, that is, to have a greater measure of heavenly graces, and greater and more lively tokens of his love communicated to me, whom and whose love I do prefer above the whole world, even in my heart. Lastly, my faith brings forth in me the sweet fruit of heavenly and spirituall joy: for, *beleeving in him whom wee have not seene* (that is, Christ the Lord) *we rejoyce with joy unspeakable and full of glory;* which

which is therefore called the joy of faith, because it proceeds from thence. Thus my faith is a working faith, and by these fruits and the like, I know it is not a vaine fancie, and ungrounded imagination, but a sound and well-grounded perswasion, whereby I am ingrafted into Christ: for to beleeve, is *to goe out of our selves, and to goe into Christ.

Phil. 1. 25.

Gal. 5. 6.

*Extra nos
ire, & in
Christum
transire.

Min. If these things be so, I am not able to object any thing against your faith; nay, all the diuels in hell shall never be able to overthrow it: But by what other signe doe you know that you shall be saved?

Con. Well may my conversion plead seniority for the second place, it being of the

Luk. 15. 7.

Colos. 1.
13.The se-
cond signe
of salvari-
on taken
out of
Rom. 8.
30.

the same age with faith: for there is no sooner true Faith wrought in the heart, but instantly there is a new Convert made, and a sinner become the sonne of Abraham; and well may there then bee joy in Heaven for a sinner that is converted. So then there is an effectuall calling and conversion wrought in me; for the Lord of his unspeakable goodnesse hath delivered me out of the power of darknesse, and translated me into the Kingdome of his deare Sonne; that is, he hath brought mee out of the miserable estate of our nature wherein I was borne, into the happy estate of grace, wherein I now stand: this calling is a sure signe that one is ordained to everlasting life.

life; for, *whom the Lord hath called, those he hath also glorified* : therefore hereby I am comfortably assured of my salvation.

Min. Our Saviour tells us, that there are *many called, but few chosen* : how then can this bee a signe unto you?

Con. There is a twofold calling of a Christian : an outward, and an inward ; the Lord calls outwardly all those to whom the Gospel is preached ; for such he requires to come to him by beleeving and repenting, that they might bee saved, but many such refuse thus to come unto him, and therefore are not effectually called : like as if you should call a man that is in a dead sleep, who

Mat. 22.
14.

A twofold
calling of
a Christi-
an.

who heares you not, and therefore lies snorting still; it may be truly said, hee was not called up, because he did not awaken and come unto you: so the outward calling by the voice of the Gospel alone, is not sufficient to salvation, therefore the Lord calls his elect inwardly also by his spirit, and this is that whereof I speake.

Min. But how know you that you are thus inwardly and effectually called and converted?

Two notes
of effectua,
all calling.

Psal. 27. 8.

Mat. 11.
28.

Con. 1. By the ecchoing backe, and secret answering of my heart unto the voice and call of God: for the Lord saith, *Seeke thou my face; my heart answereth, thy face, O Lord, will I seeke. Come unto me (saith he) all ye.*

ye that are weary and heavie laden, and I will ease you: and, *If any man thirst, let him come unto me and drink;* my heart answereth, O Lord, it is the desire of my soule to come unto thee, O that I could come! O how shall I come! helpe me that I may come; *draw mee and I will run after thee:* seeing my heart doth thus inwardly answer his call, it is a certaine signe that I heare him call: which I could not, unlesse hee did call inwardly and effectually.

Secondly, the Lord hath wrought in me a wonderfull and supernaturall change, so that I am contrary to that I was by nature (* as touching the quality and disposition of my soule) now loving that

Joh. 7. 27.

Cant. 1. 4.

* Non nova substantia creatura, sed labefacta reparatur.

that good which then I hated, and hating now that evil which before I loved; therefore I am a new creature, and live a spirituall life, yea Christ liveth in me: for by the power of the spirit flowing into me from Christ my head, I live unto God, not unto my selfe; and I would not bee againe in the condition wherein I was before, for all the worlds good, but tremble to thinke upon it, accounting it as the suburbs and mouth of hell.

Min. I doe verily beleeeve you, for they which have thus seene and tasted of hell in their consciences, will take heed how they come neere it againe so long as they live: herein is that verified, The burnt child dreads the
the

the fire. But name unto mee a third signe of your salvation.

Con. Methinkes I see justification offering it selfe, and comming forth hand in hand with conversion, as being the daughters of one mother Faith, and two sisters born at one birth, handfasted by the Holy Ghost, *Rom. 8. 30.* never to be severed : so then I am justified, that is, I am accepted of God perfectly righteous through Christ. This sign never failes; for *whom God justified, them he also glorified.*

Minister. How can you prove, that you are thus justified?

Con. 1. Because it is the daughter of that noble parent, Faith; which faith being

The third
signe of
salvation
taken our
of *Rom. 8.*
30.

* Justification is the daughter of the true mother, Faith, not of workes, the false mother: for thee faith, let it be divided betweene Christ and our selves.

1 Joh. 1. 9.

ing in me, I am thereby only justified, * and not by workes (unlesse it be to declare mee just before men) for I cannot bee so Popishly fond as to thinke that men must licke themselves whole with their owne righteousness.

2. Whereas justification consists in two things; the remission of our sinnes for Christs passion sake, and the imputation of his perfect righteousness to us, I have some prooffe of both: for first I know that God doth pardon and forgive me all my sins, for I doe heartily confesse them to him, with a detestation of them: and if we confesse our sins, hee is faithfull, and just to forgive us our sins, as saith the Apostle.

Apostle. Secondly, I know that God doth reckon Christs righteousnesse unto me, as verily as if I had personally performed it my selfe : this I know by my peace of conscience ; for they which are thus *justified by faith, have peace towards God, and they only* : thus am I one of those *that have washed their long robes, and made them white in the blood of the Lambe.*

Rom. 5. 1.

Rev. 7. 14.

Min. Indeed if the conscience be truly pacified, it is evident that you are partaker of Christs perfect righteousnesse : for what else can give the Conscience true peace, and not the drunken peace of hypocrites ?

Con. 1. Because it hath followed grievous trouble and

Heb. 13. 18

2 Cor. 1.

12.

3. Notes of
true peace
of consci-
ence.

and unquietnesse in my conscience, as a calme followes after a storm: for such as never were afflicted in minde, and distressed in conscience, never had true peace. 2. My peace of conscience makes me carefull to keepe a good conscience (as it made the Apostle) *desiring to live honestly, and to have my conversation in godly purenesse.*

3. This true peace makes my conscience not afraid to view it selfe: whereas the evill conscience is like the Elephant, which being guilty of his deformity, cannot abide to looke on his owne face in the water, but seekes muddy channels, and foule puddles.

Min. Let mee heare you name some other signe, from whence

whence you gather assurance
of your salvation.

Con. Mine Adoption is a
signe hereof: for whereas I
was by nature a base borne
of Sathan, and no child so
like his father as I was like
him, the Lord of his free
grace and favour hath adop-
ted mee his child, to traine
mee up unto eternall life,
that I may inherit with his
own Son Jesus; by meanes
whereof I have right also
to the creatures here in this
world, as being my fathers
goods; and in the miseries
of this life become mercies
to me; and the glorious An-
gels become attenders on
me. O high favours, O rich
mercy, O inestimable digni-
ty, to be the child of God!
Thus I trust I am one of the
number

1 Cor. 3.
22, 23.

Rom. 8.
28.
Heb. 1. 14.

The fourth
signe of
salvation
taken out
of Rom. 8.
17.

Joh 8. 41.
44.

John 3. 13
Five notes
of a true
child of
God.

number of Gods children. Now none of them can possibly bee deprived of an everlasting inheritance: *for if we be children, then are we also heires of God, and joynt heires with Christ.* Seeing then I am one of them, I know I shall inherit together with them, yea with Christ.

Min. It is a common thing with men, yea with lewd and gracelesse persons, to say they are the children of God, as the wicked Jewes said to our Saviour; but hee tells them, they are of their father the divell: how know you then that you are a true child of God?

Con. 1. Because I am regenerate, that is, borne againe; *not of blood*, as by a second naturall generation,

nor of the will of the flesh, as by any naturall strength or action, nor of the will of man, as by any mans endeavour or operation, but of God, born of the spirit, as water through spiritual washing and ablution, being begotten by the incorruptible seed of his Word. They which are thus begotten and borne of God, must needs be his children : and that I am thus borne of the spirit, and so become a new creature, I have shewed before, in that I am converted. Secondly, looke what naturall affections are in a child towards his father, such spirituall affections are in mee towards God : if he frown, I mourn ; if he threaten, I tremble ; if hee smite, I stoope ; if hee
 C smile,

Joh. 3. 5.

Tit. 3. 5.
1 Pet. 1. 23

smile, I am right glad; if he speake comfortably, I rejoyce heartily; I delight in nothing so much as the favour of God, feare nothing so much as the losse of it: having found it, Oh how faine would I keepe it! having lost it, I cannot bee at quiet till I recover it: I can be content to want all things so I have it, and can finde contentment in nothing if I want it; my heavenly fathers favour is more to mee than all the world. Thirdly, I know my adoption, by the spirit of adoption which is within me, and casts out of me daily more and more the spirit of bondage, a terrifying and tormenting conscience: and it makes me with some comfortable confidence,

Rom. 8.

15.

dence, and a true heart unfainedly to call upon God, and to call him My Father, without either flattery or dissembling. Fourthly, *As many as are led by the Spirit of God, they are the Sonnes of God*: by his holy spirit am I led, and willingly doe I submit my selfe, and unfainedly desire to bee wholly governed thereby: I desire not to follow the blinde guide, carnall reason, nor the deceitfull guide, my owne corrupt heart, but *I set the Lord alwaies before me*, as a guide to direct mee in all things, by that rule whereby *hee leads into all truth*, even his holy word: it is my delight to say with the Prophet *David, Lead mee in thy truth, O Lord, and teach me,*

C 2 for

Rom. 8.
14.

Psal. 16. 8.

Joh. 16. 13

Psal. 25. 5.

for thou art the God of my
salvation. Fiftly, whereas all
 the children of God doe re-
 semble him their father (for
 howsoever a man may have
 a child nothing like him, yet
 God hath never a child, but
 is in some measure like him)
 hereby I also know that I
 am his child, because I doe
 in some sort resemble him
 my heavenly Father. As he
 is holy, mercifull, good,
 perfect: so doe I endeavour
 to conforme unto him, ha-
 ving his blessed image im-
 printed in me, and being re-
 newed unto that likenesse,
 wherein the Lord created
 man in the beginning; ab-
 horring to be of the number
 of them, who though they
 professe themselves to bee
 Gods children, yet are as
Nabal,

1 Pet. 1. 15
 Luk. 6. 36.
 Mat. 5. 48.

Gen. 1. 26.

Nabal, so profane and wicked, that a man cannot speake unto them; and surely, blasphemy it were to think that there is any likenesse betweene God and them, hee such a pure Spirit, and they such impure swine.

Min. Proceed unto some other signe of your salvation.

Con. The Lord will bestow an everlasting inheritance upon all them that are sanctified: such a one am I, the Lord hath sanctified mee by his holy Spirit, that is, hath made me holy, whereas I was before, most vile, filthy and uncleane, wholly sinfull. Neither yet am I now quite and cleane freed from all sinne, or perfectly holy: for alas, *I see another*

C 3 law

1 Sam. 2.
17.

The fifth
sign of sal-
vation ta-
ken out of
Act. 20 32

Rom. 7. 23

law in my members rebelling
against the law of my minde,
and bringing mee into capti-
vity of the law of sinne : but I
am freed from the bondage
and dominion of sinne. And
looke as in the twilight or
day-breake, some little glim-
mering light there is over-
spreading the skie, yet mixed
with much darknes : even so
there is in me the admixture
of sin, and much corruption
accompanying the light of
sanctifying grace, in every
part of mee ; yet this is my
comfort, *that the day starre
is risen, and the morning light
now shineth in mee* : and as
for high noone, perfection of
holinesse, I wait for it, and
looke to enjoy it in the
highest heaven : for the *path
of the just is as the shining
light,*

2 Pet. 1. 19

Prov. 4. 18

light, that shineth more and more unto the perfect day.

Min. There are not a few, who though they can talke of sanctification, are notwithstanding very profane, yea leproous persons, having the unclean issues of sinne, like plague-sores running on them, going up and downe with the lepers crie in their mouth, *uncleane, unclean,* therefore how know you that you are truly sanctified?

Lev. 13.
45.

Con. If I could not shew a difference between my selfe and such unclean beasts, I should be sorry: thus then I prove the truth of my sanctification: whereas it consists in two things, namely, mortification and quickning, I have some proofe of both:

Proofe of
sanctifica-
tion, by
the parts
thereof.

Rom. 8. 13
Mortifica-
tion.

Lam. 3. 40.
Psal. 38. 4,
5, 6.

1 Joh. 3. 58

for the first, *I mortifie the deeds of the flesh by the spirit:* wherein I imitate the skilfull Chirurgion, who being to cut off some incureable member, first mortifieth it, that so it being made insensible, may bee cut off more easily, and with lesse paine to the patient. And this course I take in mortifying my finnes: First, I labour by searching to find them out: Secondly, to finde my selfe weary of them, and willing to bee rid of them, considering what infinite hurt they doe mee. Thirdly, I fetch power from the death of Christ, beleeving that hee died to kill sinne in all that are his, and therefore that it is impossible for them to live unto sinne, or sin to rule in.

in them. Fourthly * I apply this power of Christs death, as a strong corrafive, to this proud flesh of mine, to the wounding and killing of the sin that is in me : and thus I apply it. First, seeing that my finnes put Christ to death, I am resolved, as the avenger of blood, to follow the law upon them, to get a *scriptum est*, a Writ for them, to doe by them as they did by him, even to pursue them unto death which put my elder brother and Saviour unto death. Secondly, seeing I beleeeve that Christ died for mee, to kill sinne in me, I see I neither must nor can suffer sinne to live and reigne in me ; for that were to make the death of Christ of none effect unto mee : Thus then,

C 5 though

* The death of Christ as a salve applied to the sore by faith, leaveth a print like it selfe in the soule, a spirituall death, or dying unto sin.

Rom. 6. 2,
6.

2 Sam. 1. 6.

9.

Ro. 7. 25.

Quick-
ning.

though sinne be in mee, yet it hath received the deadly wound by the death of Christ, never after to recover againe, but lyes as *Saul* thrust thorough with his speare; though life bee still abiding in it, it is gasping and struggling, languishing and dying, and shall at last be utterly extinct in death. I thanke God therefore through Jesus Christ our Lord.

Min. You have spoken to some good purpose of mortification: but what say you now of quickening, which is the second part of Sanctification?

Con. They which have the one cannot want the other; therefore I finde also a quickning power of grace in

in me, whereby I rise up out of the grave of sin, and live unto righteousness, and that after this manner; 1. I labour by inquiring to finde out that righteousness, which God requireth of mee. 2. I strive for a willingness of minde and heart, to set thereupon, with all delight: which that I may doe, 3. I fetch power from Christs resurrection, considering and beleaving, that he revived and rose againe, for this very end, namely, to procure, and give to all that are his, strength and power to live unto righteousness; and therefore that it is as impossible for any such to want this power, as for Christ to die in vaine. 4. I apply this power to my selfe,

Rom. 6. 4.

* To be-
leeve that
Christ rose
for mee, is
to apply
his resur-
rection, as
a soveraign
plaister to
my heart,
which is
of such a
vertue that
it must
needs
worke in
me his spi-
rituall re-
surrection.

Rom. 6. 13

selfe, whereby the breath of
spirituall life comes into
my soule, and that after this
maner : * Seeing I beleeve
that Christ rose for mee, as
verily as hee is my Saviour,
so verily must I, and shall I,
shew forth this spirituall
power in the practice of
Pietie, and righteous li-
ving : Thus then there is a
spirituall passion and resur-
rection in mee (as there is in
every true beleever) answe-
rable to the passion and re-
surrection of Christ; as hee
died for sin, and rose againe
for righteousness, so I die
to sinne, and rise againe to
righteousnesse, in all the
powers of my soule, and
parts of my body, these be-
ing made the *instruments*
of those, *in righteousness*

unto

unto God. And this briefly is that sanctification which I finde in mee.

Min. And surely this is that, which whosoever find in them, they are no lesse than canonized in the Court of Heaven for Saints, and irrevocably registred in Gods Calender of Saints. But what will you name in the next place, for a signe of your salvation?

Con. Repentance, which howsoever it doth not * really differ from sanctification, yet in some respect (as * some have well observed) it doth, as being subordinate thereto, and proceeding there-from as the fruit thereof; for where the Lord infuseth sanctifying grace into the understanding, will, and

* *Non re
sed rati-
one.*

Polanus.

* *Perkins.*

* *Ordine
naturæ.*

The sixth
signe of
salvation,
taken out
of Eze. 18.
21,

and affections of the Convert, then according unto this grace received, he worketh in turning to the Lord: and though repentance bee discerned before either faith, or sanctification; yet that hinders not, but that they are before it in* order of nature; like as in the morning, the light and sunne-beames are seene before the body of the Sun, and yet in order of nature it is before them, and they proceed from it. But to come neerer the matter: I repent me of my sinnes; for I turne from all sin to God, in heart, and desire, and labour to expresse the same by a carefull framing of my life in obedience to God, eschewing evill, and doing good, having respect unto all

all Gods commandements. Now God hath promised, that hee which thus *turneth from all his sinnes, shall surely live for ever, and shall not die eternally*; therefore hereby I know I shall bee saved: for this is a salve for all sores, and a present remedy to cure all spirituall diseases of the soule.

Min. All the doubt will bee, whether you doe truly repent, how can you make that appeare?

Con. Thus: First, because I grieve in my heart for my sinnes, chiefly, in regard that thereby I offend my good God, who alwaies hath beene, and is abundantly gracious unto mee: this pierceth my soule, that I should bee so undutifull toward

Five notes
of true re-
pentance.

Psal. 51. 4.

Pfal. 119.
104.

ward him. Secondly, I hate, loath, and detest in some measure all sin in my heart, bearing my selfe toward it as an enemy; and when I have beene overcome by the deceit thereof, I love it not the better, but hate it much the more afterward, when I have recovered my selfe againe. I deale with my sin, as *Ammon* dealt with his sister *Thamar*: who when hee had satisfied his wicked lust, did hate her more than ever hee had loved her before, and thrust her out of his company and presence, as not abiding the sight of her. Thirdly, I resolve in truth, with a constant purpose, and settled determination, not to doe any thing that I know to be sinne, and
fo

Pfal. 115.
57.

so displeasing to the Lord ; the Lord he knowes , that I doe not purpose to maintaine my selfe in any known sinne whatsoever. Fourthly, I strive, and endeavour in the whole course of my life , to forsake every knowne sinne, and to come to the sight of unknowne finnes, which as yet I have not taken notice of, that I may forsake them also. I doe as heartily desire to forgoe my sins, as to have them forgiven ; to part with them , as to have them pardoned : whereas the man unregenerate will at no hand part with his sinne : *for it is sweet in his mouth, he hides it under his tongue, hee spares it, and forsakes it not, but keepes it still within his mouth (as Zophar speakes)*

Psal. 119.
101.

Iob 20. 12,
13.

Luk. 1. 16.

speakes) hee will as soone part with a limme, nay his life, as with his sweet sinne: But for my part, I desire that the blood of Christ may as well wash away the filthinesse of my sin, as the guiltinesse thereof. 5. I bring forth the right and kindly fruit of true repentance, namely, new obedience, which cannot possibly grow out of any other root than this: thus it is my continuall care to walke in all the commandements and ordinances of the Lord without reproofe.

Min. But is not all this that you doe, for feare of Hell, and condemnation onely?

Con. No surely, but partly for love I beare to God; and partly for hatred I beare to sinne: for though I knew there

there were no day of judgement, when men shal give an account of all their doings, and receive a full reward according therunto; or though I could be assured that there were no Hell to take vengeance on wicked doers, yet would I never commit those foule and filthy sins which I see some commit continually to my griefe; though they are well pleasing to sinfull corrupt nature, and so were to mee whiles I was carnall, now I doe abhorre them.

Min. It seemes you make true griefe for sin a signe of true repentance: shew me then how *godly sorrow*, which is onely in the faithfull, may bee known from *worldly sorrow*, which cau-
seth

Difference
betweene
worldly
and godly
sorrow.
Gen. 4. 13.

seth death, and was in *Cain*,
Saul, *Ahab*, *Herod*, *Judas*,
and may be in any reprobate.

Con. He that hath godly
sorrow is at least perswa-
ded that his finnes are par-
donable; not that they are
greater than may bee forgi-
ven, as *Cain* said, but that
they may bee pardoned by
the infinitely farre-surpas-
sing mercy of God. 2. Hee
loves the Preacher, and
other well-disposed per-
sons, that tell him of his
faults, that shew him his
finnes; though happely re-
proving him sharply for
them: and he reverenceth
and regardeth Gods Word
the more, that hee sees his
sin discovered, and condem-
ned thereby: the contrary
was in *Ahab*, who hated
the

1 Kings
22. 8.

the Prophet, because hee dealt plainly with him; and *Herod*, who deprived *John* the Baptist both of liberty and life, because hee touched his coppie-hold, in reproving his incestuous life. 3. Godly sorrow drives a man neerer to God by prayer, and makes him seek to the Minister, and to the godly-wise for counsell; to the word, and spirituall meanes for comfort: but the sorrow of the World drives a man further from God and the meanes; as in *Saul*, who went to a Witch, and *Judas* who hanged himselfe, both of them hastning to get as farre from God, as the most remote place in all the world, even hell it selfe could make them. Fourthly

Mat. 14. 3.

4.

*a Malum
culpa.*

*b Malum
pœne.*

ly, The sorrow of him that is truly penitent, is most occupied about the ^aevill of sin; the sorrow of others, most about the evill ^b of punishment, all their care and thoughts are taken up therewith : and were it not for that, the evill of their sin should not trouble their minds, or disquiet them one whit.

Min. You named new obedience for a note of true repentance, and that not amisse, if it be true, unfained, and of the right kinde. But how prove you this ?

Five notes
of true o-
bedience,
Ps. 119. 6.

Con. First, because it is obedience of the whole man, inward as well as outward: for a true obedienciary unto God must be both sound and straight; sound in heart,

heart, and straight in life, all over obedient, though he bee not perfect. Secondly, it is obedience, yeelded to the whole Law of God, to precept as well as promise, and to one precept as well as to another: whereas they which are false hearted in obedience, are also lame therein, and will bee dispensed withall in some things; they can be content that some of their finnes should die, with the leane cattell slaine by *Saul*, but they have some one or two, or more fat fins, which they will needs have spared. I praise God (in humility I speake it) I have no such reservation in my obedience; but that my master-fins, and darling fins, should be

1 Sam. 15.
9.

be put to the sword, as well as others of inferiour ranke. Thirdly, it is performed in the whole course of my life; it doth not take me now and then at times, like the fit of an Ague, but is constant and continuall. For a man may crosse the way to heaven oftentimes, in and out, and yet never come thither; but hee that holds on constantly in the way, shall be sure of heaven. This true obedience in all these respects is Catholike, that is, universall: and they, and none but they, deserve the name of good Catholikes indeed, which are carefull to yeeld to God this true and universall (though imperfect) obedience.

Min. Hitherto you have
men-

mentioned such graces as are more generall, and concerne the whole person renewed: now if you thinke good, alledge some speciall graces which make their abode in severall seats of the soule: and first for knowledge, which resideth in the mind, is not this a signe of salvation which you discern in your selfe?

Con. Saving knowledge is indeed a true signe, which is called *the unction of the holy One*, and Christs *eye-salve*; because the understanding, being as it were annointed therewith, is enlightened to see and discern those things which before it neither did nor could; it comprehendeth *spirituall understanding*,

D

(that

1 Joh. 2. 20.
Rev. 3. 18.
Col. 1. 9.

The se-
venth sign
of salvari-
on taken
out of
John 17.5.

.92.2.10.1

.91.3.10.1

*Prestat
nasci ju-
mentum
quam dom-
parari ju-
mento.*

(that is, a right conceiving
of the truth of God) and
wisdom, (that is, a right
applying thereof, wisely
and discreetly, to all our
particular actions, for the
right ordering thereof:)
this knowledge of God is
life eternall; both because
it is the beginning thereof,
as also because it is the
means whereby we attaine
thereto. Now then seeing
I have found this know-
ledge, I am sure I cannot
lose eternall life.

Minister. Every one is a
beast by his owne know-
ledge: hee therefore that
wants this knowledge of
God, doth not much differ
from a brute beast: and
better were it to be borne
a beast, than being borne a
man,

man, to become thus like a beast. But how doe you prove that yours is this saving knowledge, and not rather that common knowledge of Gods Word and Religion which may be in the very Reprobates?

Con. This will appeare the better by comparing them together. First then, the common knowledge which may be found in Reprobates is generall: they understand spirituall things in a generall confused manner; not unlike the blind man cured by our Saviour, who at the first opening of his eyes saw men aloofe off walking as trees: they cannot abide to bring it home to themselves; but I apply my knowledge to

Five notes
of true sa-
ving know-
ledge.

Mat. 8. 24.

my selfe, desiring to know chiefly how things stand at home in my owne soule. Secondly, their knowledge is partiall; they desire not to be acquainted with all the waies of God, but are, and will be wilfully ignorant of some things; they will not know that to be evill, which they like well of, nor that to be good which they doe dislike, though it be made plaine and evident unto them; but I desire to know the whole truth of God, yea, that which is disrelishing at the first unto me. Thirdly, their knowledge puffes them up with pride; they be not a little proud thereof; but mine humbles me; for the more light of knowledge shineth

in me, the more I see the corruptions of my heart and life thereby, which minister greater matter daily of humiliation to mee. Fourthly, all that they know, or speake, is onely from heare-say; for they have no experience thereof in themselves: they know and learne Gods truth by rote, but I learn it by heart, my knowledge is experimentall, I find the truth thereof in mine own experience. Fifthly, their knowledge is not joyned with conscionable practice: whereas that is but raw knowledge that is not well digested into practice: these two should alwayes goe inseparably together: for knowledge without practice

2 Sam. 5. 8.

Etice is lame, and practice without knowledge is blind. And if the lame and blind were hated of *Dauid's* soule, much more are these hatefull to the soule of the Lord, as an abominable sacrifice: but my knowledge is practicall, it walkes upon the feet of my practice, and my practice sees with the eyes of my knowledge: *hereby we know that we know God, if we keep his Commandements, 1 John 2. 3.* Though then there be many which know Christ to professe him, which notwithstanding shall not be knowne of him (for he will say unto them in that day, *Depart from me, I know you not,* because they have not the saving know-
ledge

Mat. 7. 23.

ledge of him) yet I can thus bring prooffe, that I rightly know him, or rather am knowne of him, whereby I also know that I shall hereafter live and reigne for ever with him.

Gal. 4. 9.

Min. Thus it appeares, that the true knowledge of Christ doth counterpoize, yea, and farre excell all other knowledge whatsoever: for if one know Christ, it matters little though he be ignorant of other things; but if he be ignorant of Christ, it matters nothing though he know all things: wherefore the wisest worldly men, with all their knowledge, shall perish for want of knowledge. So that I can well assent unto him, who saith, that the know-
 D 4 ledge

Greenham.

e. 1. 10

The eighth
sign of sal-
vation ta-
ken out of
Rom. 8. 24.

Heb. 9. 12.

ledge of God is as necessary an Art for Christians, as the Art of husbandry is for husbandmen. Now if you thinke good, name another speciall grace as the signe of your salvation.

Con. I have a true hope of eternall life: which who-so have, they shall be saved: for *we are saved by hope*, as saith the Apostle. This grace also the Lord of his mercy hath vouchsafed me to be as *an anchor to my soul, both sure and stedfast*, to hold me to the port, that I be not driven backe with boisterous storms; and that beares up my head above water, in the seas of dangers, in this present world, that I sinke not.

Minist. But the hope of most

most men is a false hope, and desperate madnesse, (as if a man having his throat cut, or being thrust through the heart, should yet hope to live, every body would be ready to deride his idle fancie, or at least to pity his extreme folly) the hope of such *shall perish and be cut off, and their trust shall be as a spiders web.* How know you then that yours is a true hope?

Con. Truth it is, that the common hope of men is such, that they doe rather dreame than hope: and though they thinke they have fast hold of it in their hearts, yet it is but as a child that catcheth at the shadow on the wall, he thinkes he holds it fast close

Joh. 8. 13,

Joh. 8. 14.

1. 1. 1.

4. Notes of
true hope.

Heb. 11. 1.

sed in his hand, but when he openeth his hand there is nothing in it; so when their hearts shall be laid open before God, the shadow-like hope being vanished, there shall be no such thing found in their hearts, and they shall have hope to seeke, when it shall be too late to find it. First therefore I prove that my hope is true, from the foundation whereon it is grounded, and that is Faith: for as it is impossible for a mighty Castle to hang in the aire, or to stand without either ground or foundation: even so, and much more impossible is it for hope to be or abide without faith. Such therefore as boast of hope, and are barren

barren of faith, may well be said to dreame of building castles in the aire. I contrariwise beleve, and therefore doe I hope, apprehending the promises of God by faith, and so hoping and looking for the performance and accomplishment thereof: which faith, the ground-worke, I have formerly proved to be effectually begun in me. Secondly, true hope followes an effectual calling: for first, God calls men to salvation, and then he gives them to hope for it: therefore the Apostle stiles it, the *hope of his calling*. Such therefore as hope for heaven, not being effectually called unto it, come before they are called, and are like

Eph. 1. 18.

Esth. 4. 11.

like to speed accordingly. It was death to rush into the presence of *Ahasuerus* uncalled, and sure eternall death shall cut them off short of comming home, which thinke to rush rudely into the *Holiest of all*, the inner Court of God almighty, even the highest heaven, being never inwardly and truly called thither: but well may I hope, for I am truly called, as I have also proved before. Thirdly, my hope makes me use diligently all good meanes appointed by God for the obtaining of salvation: for he that hath good hope to obtaine his wished desire, will shew it by his industrious use of the best meanes for the compassing thereof:

thereof: so he that in the morning hopes to be fifty miles off by sunne-set, will not sit him downe, or lay himselfe to sleepe, but get on horse-backe, and be riding onward on his way; and hee that hopes to live long, will not starve himselfe, but use the best diet for preserving his life. Fourthly, it makes mee fit my selfe by holinesse for that which I hope for, namely, the full fruition of the glorious presence of the perfectly pure and holy God in heaven: according to that of the Apostle, *Every one that hath this hope in him, purifieth himselfe, even as God is pure:* Not unlike to one who hoping to get accessse into the presence

John 3.3.

presence of the King with his petition, doth addresse himselfe in all futable manner, both in apparell, behaviour, and speech, for the presence of his Sovereigne.

Min. It appeares your hope is sound and good, even that *which maketh not ashamed: and the God of hope fill you therewith, and grant that you may abound therein through the Holy Ghost.* But by what other signe doe you know that you shall be saved?

Con. I find in my heart a true love of God: now I have learned out of the Word, that *the Lord hath promised the crowne of life to them that love him, &c.* I make no question but he will

will be as good as his word,
who never failed therein
since the world began,
therefore I know that the
crowne of life is mine.

Minister. All say they
love God, and professe
great friendship to him:
neverthelesse most flatter
him with their mouth, and
lye unto him with their
tongues, for their heart is
not right with him. How
know you then that you
love him in truth?

Convert. Whereas there
are three things in love,
affection to the thing belo-
ved, a desire of conjunction
with it, and a well pleasing
contentment taken in the
enjoying of it; all these I
find in some measure in
me toward my God, so that
I know

Psal. 78. 36,
37.

7. Notes of
true love
of God.

Euf. 2. 6. 36.

Phil. 3. 8.

I know I love him truely:
which I further prove by
these notes: First, because
I prize and estimate him a-
bove all earthly things;
yea, mine owne life: so that
I can truely say with that
blessed Martyr *Ignatius*, I
esteem no visible thing,
nor yet invisible, so that
I may have Christ: *Yea,*
doubtlesse, I count all things
but losse in comparison of
him, and doe count them but
dung, that I may win him.
Neither is this a mercena-
ry love, hired with the wa-
ges of reward: for though
there were no Heaven, O
Lord, I would love thee:
but seeing there is a Hea-
ven, I will account of it,
and labour to obtaine it;
yet still will I love thee for
thy

thy goodnesse sake, O Lord:
 for thou thy selfe art reward
 enough; though there were
 no more. Secondly, I am
 carefull and unfainedly de-
 sirous to please the Lord in
 all things; even as we see
 that men are loth to crosse
 or displease those whom
 they entirely love and
 affect. Hereupon I give
 my selfe to love that which
 he loveth, and to hate that
 which hee hateth. *Hee*
loveth righteousness, and
hateth wickednesse: and so
 doe I, though not in equa-
 litie (for that is impossible)
 yet in similitude and con-
 formity, for it is required
 and expected, as the Pro-
 phet saith, *They that love*
the Lord hate evill: thus
 I endeavour my selfe, as
 God

Psal. 45. 7.

Psal 9. 10.

1 Joh. 4. 17

God is, even so to be in this world. Thirdly, a man may know his love to any thing by the zeale and heat of affection, whereby he is carried to that thing which he loveth. Thus every man is transported, and as it were eaten up with one zeale or other: some with the zeale of pleasure, as *Eſau* was, who for a melle of pottage sold his birth-right; some with the zeale of honour, as *Absalom* was, who for to get a Kingdome, sought to draw bloud of his owne father; some with the zeale of money, as *Judas* was, who for his thirty pieces sold his Lord and Saviour. By my zeale I know my love to God: for though I be
not

not eaten up with zeale as David was (Oh I would I were so too) yet I feele it burning within me, as Jeremiah did, *My heart is hot within me, and the fire kindled*: my zeale carrieth me to God. Fourthly, I love his Word and Sacraments, Prayer, and all other holy exercises: whereby as I have gracious intercourse and heavenly conference with the blessed Trinity; so in especiall with Christ my well-beloved, who therein causeth me to heare his sweet voice, and to see his lovely countenance: for which cause I also love the House of God, so that I can no lesse heartily, than merrily, sing the note of the Prophet David,

Psal. 69. 9.

Jer. 20. 9.

Ps. 119. 97.
*Qui diligit
 legem, dili-
 git Regem.*

Psal. 26. 8.

David, O Lord, I have loved
the habitation of thine house,
and the place where thine
honour dwelleth: and ano-
ther of the same, O Lord of
Hosts, how amiable are thy
tabernacles! my soule lon-
geth, yea, even fainteth for
the Courts of the Lord: my
heart and my flesh cryeth out
for the living God. Fifthly,

Psal. 84. 1, 2.

Mat. 10. 40.

2 Cor. 5. 20.

Esay 52. 7.

I love his messengers and
Embassadors the Preachers
of his Word, which are sent
unto me from God to treat
about conclusions of peace,
beseeching mee in Christs
stead to be reconciled to God.
O how beautifull are the feet
of him that bringeth these
good tidings, that publisheth
peace, that bringeth good ti-
dings of good, that publisheth
salvation to mee! Sixthly, I
long

long for the comming of Christ, not as though I could no longer beare (for impatience) the miseries of this life, which are but light in comparison of the weight of glory, but that I might be married for ever unto Christ, my Love, in perfect joy, and hearts delight, being now but espoused onely to him, and that I might be perfectly freed from all sinne (whereby I grieve both him and my selfe) and alwayes praise his name in heaven: *How long Lord, how long? Thou hast said, Surely I come quickly. Amen. Even so come Lord Jesus.*

Rev. 22. 20

Min. Thus it appeares, that the love of God will warrant a man (as it doth you)

you) no lesse than heaven. But what say you now of love to Gods people? may not that be ranked among the evidences of your salvation?

Con. Yes without doubt.

For *hereby wee know* (saith Saint John) *that wee have passed from death unto life, because we love the brethren:* these doe I love, that is, the children of God, and such as are godly, and these will I love for ever, knowing that love is such a debt as I shall be alwayes owing; and yet I must, and will be ever paying: I will strive to be rather a creditour, than a debitour herein, and will not onely returne to the Saints of God the love of love, the same measure that

The tenth
sign of sal-
vation, ta-
ken out of
1 Joh. 3. 14

that I receive from them, but even usury and advantage of love: and I would to God there were as many payed use for love, as doe in these dayes pay use for money. Then should they be no whit impoverished, lesse in the usurers bookes, and more in Gods: and so would it be a better world.

Minister. Whereas you say you love the godly, it may be that is only because they are friendly to you, or because you receive, or hope to receive some outward kindnesse and benefit from some such: if your love be no other than this, it is but selfe-love, being grounded meerely upon your owne private commodity

moditie: and this kind of love may be found in an unregenerate and carnall man.

Con. It is not so with me; for though happely I may regard some such for some such respect as you name, yet if I should not love the child of God for his owne sake, and for his and my fathers sake, more than I love my worldly friend for my commodities sake, or my kinsman for neerenesse of bloud, I should be void of any sparke of true heavenly love. Therefore I chiefly love the godly for their goodnesse and godlinesse sake: the ground of my love unto them is the image of God in them. This is that divine load-stone which drawes

drawes my affection toward them.

Minister. How can you make it appeare, that you love them with a right affection?

Com. Thus : 1. Because I love some such in the * abstract, even when they are severed and separate from all externall respects and grounds of love to mee-ward : as when I heare or read of the zeale, piety, constancie, heavenly vertues, and gracious endeavours of the worthy servants of God, such as I never knew, nor had any dealing with; yet I finde that I love them, and feele the affection of my heart spreading it selfe towards them, to embrace them : which

E

can-

In abstracto.

4. Notes of true love to Gods children.

cannot bee for carnall respects, nor worldly hopes, for it may be some of them are dead and gone; and thus I love the Saints departed, which are now in heaven: sometimes also I have knowne and loved some worthy Christians, who then have flowed with worldly prosperity, but after have fallen to a very low ebbe of great adversity: when the world hath bid them adieu, and friends, wealth, goods, have altogether taken their leaves; yet then have I loved them as dearly as ever I did before: whereby it appeareth that my love was not grounded upon worldly regards, which all forsooke them; but upon their goodnesse and

and godlinesse, which still continued with them. Secondly; I much affect the godly; and delight exceedingly in their company, yea of such as are nothing of kin unto me, that *we may be edified through our mutual faith*; whereas I care not for the company of others wanting true godlinesse, though they may bee perhaps of my very neare kindred. So that I can truly say, *As for the Saints that are in the earth, and the excellent, in them is all my delight*: but as for others, *I have hated the assembly of evill doers, and will not sit with the wicked*: and if of necessity I bee forced to bee in their company, then am I ready to wish with the Prophet,

Ro. 1. 12.

Psal. 118. 3.

Psal. 26. 4, 5.

Ps. 120. 5.

1 Cor. 12.
26.

O that I had wings like a Dove, then would I fly away, and be at rest: or if this (O) will not set me at liberty, then I take up woe to expresse my misery, *Woe is me that I sojourne in Mesceh, that I dwell in the tents of Kedar.* 3. I have a fellow-feeling of the miseries of the Saints, my deare Christian brethren and sisters, which workes in mee compassion, and makes my heart even ake, and bowells yearne within me, to see their grief, and behold them in necessity. Whereby I perceive that I have the true affection of a fellow member: *for if one member suffer, all the members suffer with it.* Fourthly, I finde in me a willingnesse, in some measure, to impart my

my selfe unto them, in life and goods, soule and body, so farre as I can, to afford them helpe and succour: for, as it is truly said of faith, * it is wholly copulative, wholly imployed in coupling us to Christ: so may it as truly be said of love, that it is * wholly communicative, imployed in imparting it selfe, and what it hath, to others for their good. Faith is as the leads and pipes to bring in; and love is as the cocke of the conduit, to let out. Now for as much as my love is thus communicative to the children of God, because they are his children, hereby I also see, that it is of the right kind.

Minister. Alledge some other sure signe of your sal-

*Fides tota
copulativa.*

*Charitas
communi-
cativa.*

vation. For the more, the better man: the richer you are in the true treasure, the more comfort may you have thereby.

The eleventh
sign of sal-
vation, ta-
ken out of
Ps. 145. 19.

i Kin. 18.
3.

Con. The Lord hath promised to *fulfill the desire of them that feare him*; and that *hee will heare their cry, and will save them*. Now I find in some measure in me the true feare of God: and though I say not of my selfe as the Scripture saith of *oldish*, that *hee feared God greatly*; yet this I can say, that I desire to feare God greatly; and this I dare say in despite of the Divell, that I feare God truly. Therefore I shall bee saved certainly, according to Gods holy Word of truth.

Min. Saint John tells us, that

that there is no feare in love,
but that perfect love casteth
out feare. Seeing then you
love God, how can you be
said to feare him? How
can these two stand peacea-
bly together? *hord gaid*

Joh. 4. 18.

Con. Very well: for there
is a twofold feare of God:
the first is a slavish and fer-
vile feare, in horror to
dread his Majesty, as a se-
vere revenging Judge, ei-
ther executing his judge-
ments, or ready to take ven-
geance on his enemies. Thus
all impenitent persons, and
the Divels feare him, and
onely thus; and therefore
hate him, wishing there
were no God. And this is
the meaning of Saint James,
when he saith, *The Divels*
believe and tremble. | This

Jam. 2. 19.

second is a child-like feare,
in awfull reverence, and
love toward God, to bee
carefull not to offend him:
now this feare is the true
and naturall birth of love;
being bred and brought
forth of it. Looke then, as
Sarah cast out *Ismael*, the
seed of the bond-woman,
but would not cast out her
owne deare sonne *Isaac*:
even so the love of God
doth cast out of mee by de-
grees the seed of bondage,
the slavish feare, but not her
owne birth, the awfull and
holy feare of God: but che-
rishieth and nourisheth this
continually in me, and is as
a nurse unto it; so that now
I feare not so much that
God will condemne me, as
that I may not offend him
so

so good, so loving a father to me: even as a good ingenuous child feares to offend his father for very love, but feares not that his father will cut his throat, or murder him, seeing he knowes hee loves him dearly.

Minister. Many say they feare God, and yet doe but lye against the truth: how know you that yours is this true childe-like feare of God?

Con. First (as I have said) because it followes upon the former signe of salvation, namely, the love of God, and is an inseparable companion thereof, as another *Ruth* hanging upon her mother *Naomi*: for love in feare, and feare in love, is
E. 5; a sound

Sixe notes
of the true
feare of
God.

Ruth i. 16,
17.

a sound testimony of the true feare of God. Secondly, it worketh in me marvellous humility towards God, and causeth mee in awfull respect unto his glorious Majesty, to abase my selfe as sinfull dust and ashes before his blessed presence, as *Jacobs* feare of his brother *Esau* made him humble himselfe, and bow to the ground seven times before him. Thirdly, it makes me affraid of sinne, and to flie from it as *Moses* fled from his rod when it became a Serpent: it makes me feare to commit sin secretly as well as openly, (for though no eye doe see me, I set the Lord alwayes before me) as it kept *Joseph* from committing folly, though

Gen.33.3.

Exod.4. 3.

Psal.16.8.

Gen.39.9.

though he might have done it closely and covertly enough. Fourthly, it makes me hate sinne: for *the feare of the Lord* (saith *Solomon*.) *is to hate evill*; yea, inward corruptions, which sticke in the crannies of the soule, and cannot be deferied but by a very narrow search: it causeth my heart to rise up against rebellious lusts, which lye lurking within; as seeret Atheisme, pride, vaine-glory, hypocrisie, envie, and the like. Fifthly, it makes me depart from every evill way, and from iniquity, to breake off the practice of sinne in the course of my life, to be a discontinuer in the way of sinners, and a resident in the paths of righteousness. Sixthly, this true

Pro. 8. 13.

Pro. 3. 7.

Psal. 1. 1.

true feare of God dispel-
leth (so far as it prevaileth
in me) all other false feares,
as feare of men, of pover-
ty, of disgrace, of death,
&c. whereas men void of
the feare of God, are full of
fond and foolish feares; they
feare the crossing of an
Hare, the howling of a Dog,
thy crying of a Raven, Fai-
ries, yea, fancies, and their
owne shadowes: as there-
fore the wicked man may
justly feare every thing, be-
cause he feares not God; so
contrariwise, the righteous
man needes feare nothing
else, because he feares him.
This one thing then will I
feare, that I may feare no-
thing but God: and that I
may rightly feare him, O
*knit my heart so neere unto
thee,*

thee, O Lord, that I may feare
thy Name.

Min. I am glad to see you
so well stored of this divine
grace and rare commodity,
the feare of God. Oh, I
would many thousands had
more of this good ware in
their store-houses, their
hearts. But how else are
you assured that you shall be
saved?

Conv. The Lord of his
goodnesse hath given me to
taste of the first-fruits of the
heavenly Canaan already,
as a pledge of the plenary
possession thereof hereaf-
ter: he hath given me that
spirituall joy which is a
heaven upon earth. And
like as the cluster of grapes
brought from the brooke
Eschol, with other fruits,
was.

Núm. 13.

23.

The
twelfth
sign of sal-
vation, ta-
ken out of
1 Pet. 1.8,
9.

was an earnest to Israel of the future inheriting of the earthly Canaan: even so is this joy to me of inheriting that goodly, that heavenly Land (whereof this is some of the right fruit) the Kingdome of glory. And I can bring Saint *Peter* to be bound for my truth in this point; for thus hee speakes of them that *rejoyce with this joy unspeakeable, and full of glory*, that they shall *receive the end of their faith, even the salvation of their soules.*

Minist. True joy (I hold well) is a good pledge of heaven: but how prove you that yours is true joy? For who seeme more merry, more frolick, or jocund, than ignorant, worldly, yea,

yea, ungodly men : they seeme to have as light hearts as any, and indeed, in my judgement, too light to be poised, and settled with the weight of grace: in a word, too light to be good.

Con. Well have you said, that they seeme so joyfull; and now have you spoken the best you can of them: for indeed they seeme, and doe but onely seeme so: their joy is like the laughing of a man in his sleepe, who dreaming of some very pleasing delights, rejoyceth in his imagination thereat; but when he awaketh, he findeth no such cause: even such is the joy of the wicked, they doe but laugh in their sleepe,
and

Pro. 14. 13.

Sixe notes
of true joy.

and the Divell shall give them such a greeting and good-morrow one day, as shall make it manifest. And therefore well saith *Solomon* of such, *Even in laughter the heart is sorrowfull, and the end of that mirth is heavinesse.* Now therefore that mine is not this base-borne joy, but of a nobler descent, but sound and good, I prove it thus: First, because there is an hand-maide to the right noble and renowned Lady, Faith: she never goes alone, but is alwayes following her. For first, I beleeve through faith, that I am reconciled to God, and then hereupon I rejoyce, being thus at peace with him: and for this cause it is called, *The joy*

joy of faith. Secondly, it
 issueth out of the right
 veine and fountaine: it
 springeth out of the bitter
 root of godly sorrow, and
 grieve of heart for sinne:
 neither can any come to
 drinke of this water of life,
 this heavenly joy, till they
 have first drunke of the wa-
 ter of *Marah*, bitter, yet
 godly sorrow: as our Savi-
 our tells his Disciples, *Your
 sorrow shalbe turned into joy.*
 Thirdly, it is fastened upon
 the right object: for I
 chiefly rejoyce in heavenly
 and spirituall things, as in
 God himselfe: I can say
 with the Prophet, He is
my exceeding joy: And,
*Lord lift up the light of thy
 countenance upon me, hereby
 thou hast put gladnesse in my
 heart.*

Phil. 1. 25.

Joh. 16. 20.

Psal. 43. 4.

Psal. 47.

Pl. 119. 162.
Jer. 15. 16.

Pl. 51. 12.
Rom. 5. 2.

2 Chr. 30.
21.

Pl. 121. 1.

Pl. 137. 6.

heart. I reioice also in the Word of God, as one that findeth a great spole: yea, it is the very joy and rejoycing of my heart: yea, then when it searcheth me even to the quicke, herein I find an hony-combe. I rejoyce in the grace of God wrought in me and others, as also in my owne and their salvation: I rejoyce in the hope of the glory of God, in the comfortable use of the Sacraments, in Prayer, Christian conference, in Psalmes and spirituell songs, making melody to the Lord. I am glad when they say unto me, Let us goe into the house of the Lord. I rejoyce in the welfare of Sion: yea, I can preferre Jerusalem above my chiefe joy. Fourthly, it is the fruit of the

the spirit, not of the flesh, as carnall joy is, which causeth men to rejoyce onely or chieflly in their corne and their wine, their wealth and their honours, their pleasures and their profits; this nature affords unto them. But I find in me a supernaturall joy in things divine and spirituall, which corrupt nature can take no liking of, much lesse delight therein: therefore it hath beene wrought in me by a power divine, that is, the fruit of Gods holy Spirit. Fifthly, whereas the joy of the wicked is sleight and short, a flash and away, no better than the chirping of birds in a sunne-shine day, mine is firme and durable; not like summer fruit, which

Gal. 5. 22.

Rom. 5. 3.

Ps. 121. 1.

which holds good but for a time, for the summer-season of prosperity: but my joy is lasting fruit, which still holds good; yea, even in the hardest winter of greatest adversity I can *joy in tribulations*. Sixthly, it is a victorious joy: for when as griefe like lead lies heauię on my heart, pressing it downe, then doth this joy lift up my heart in faith, together with my hands, eies, and voice, upward to the heavens, *above the mountaines, from whence my help commeth*: whereby appeares, it overcommeth griefe, and getteth victory over tentation. Thus I have that which is the very life of life, true joy: for life without this is hardly worthy

thy the name of life.

Minister. This pawne of heaven, which the Lord hath put into your heart, I may not, nor cannot except against: therefore proceed unto another signe of your salvation.

Con. Patience under the Crosse may not be left out, nor forgotten, no more than it may be cast off, or forgone; well it deserves a roome among this good company of witnesses, all which give in evidence, that heaven is mine. That this is a sure signe of salvation, Saint James proves it, when he saith, *Blessed is the man that endureth temptation, for when he is tried, he shall receive the crowne of life.* And that it is in me, my conscience

The thirteenth sign of salvation, taken out of Jam. 1. 12.

ence proves it; therefore I am blessed: but more blessed shall I be when I receive the crowne.

Minister. Well may the crowne indeed be set upon the head of patience, so noble, and so conquering a grace: for Christian suffering is a noble kind of conquering; and he that so suffereth, no lesse than conquereth. And if you have also found this gemme in you, happy are you, provided alwayes that it be true patience. How prove you that?

Con. First, because I doe not onely find out, but also find fault with any inclination or disposition toward impatiencie: I checke and controll my selfe for it: when

*Nobile
vincendi
genus est
patientia:
vincit qui
patitur.*

*Five notes
of true pa-
tience.*

when it begins to stirre, I begin to stifle it, before it gather strength, or get to head. Secondly, I doe not goe about to prescribe to God the measure of afflicting me, nor yet the manner, meanes, or time of helping, easing, and delivering me: I can be content with the grace of God in the forgivenesse of my sin, and sanctification of his Spirit, though I want other things; and can receive the love of God with good contentment, though it came alone, or attended with the Crosse. Thirdly, I more feare to doe the evill of sin, than to suffer the evill of punishment for sin: for to suffer affliction is not evill, but to commit sin is

*Malum pati
malum
non est:
Malum facere
malum
est.*

Rom. 5.4.

is evill: and I can be content still to beare the punishment, so that the sinne may be taken away. Oh I would not for any thing that the rod of God should be removed, before the cure be thoroughly wrought. Fourthly, my patience goes accompanied with a profiting under the correcting hand of God: for first, it *brings forth experience*, both of the care, and love, and gracious dealing of God towards me, as also of my owne estate, and carriage towards him: and thus I come to have better acquaintance with God, and with my selfe: it also increaseth my love toward him, and makes me cleave and cling faster to him, as
a child

a child doth to his parent,
 when he turneth away from
 it, and maketh as though
 he would goe away, and
 leave it to the Wolfe: it
 strengtheneth my faith, and
 causeth me to relie more
 stedfastly on God in di-
 stresses for time to come:
 and a dram of tried faith is
 better than a pound of un-
 tried. Lastly, it worketh in
 me reformation: I am not
 like wicked *Ahaz*, who
in the time of his distresse
did yet trespasse more and
more against the Lord. For I
 can truely say with the ho-
 ly Prophet, *Before I was*
afflicted, I went astray: but
now have I kept thy Word, O
 God. Thus by patience I
 reforme my selfe, and thus
in patience I possesse my
 F soule:

2 Chro. 28.
 22.

Ps 119. 67.

soule : therefore it is true patience.

Min. By what other certaine signe are you perswaded of your everlasting salvation ?

First, the fourth sign of salvation, taken out of

2 Cor. 1. 22

Eph. 4. 30.

Rom. 8. 16,

17.

Tit. 1. 2.

Con. They which have received the *Earnest of the Spirit in their hearts*, are thereby *sealed unto the day of redemption*. This have I received, to wit, the infallible testimony of Gods holy Spirit, which beareth witness with my spirit, that I am the child of God, and so an heire of glory : seeing God (*who cannot lie*) tels me by his spirit, I shall be saved, I hold it, (as I am bound) for a necessary and a most undoubted truth.

Minist. Thousands of ungodly ones have a perswasion,

sion, that they shall be saved, and none seeme more confident than they, and yet it is but presumption, and the illusion of the Divell in them; for they have no more true right to salvation, than *dogs* to the *childrens bread*: yea, and though they sweare to it too (as that they are ready enough to doe) yet you need not credit them, unlesse you will; and if you doe, it is but a lie: as if a woman that had a child should sweare she was a maid; or one that had a plague sore on him, should sweare that he were cleare; would you beleeve either of them for all their facing of the matter? sure you would not. How know you then that yours

is the testimony of Gods Spirit, and not presumption, which is nothing else but the lying spirit of Satan in the mouthes and hearts of all his children:

5. Notes
of the true
testimony
of Gods
spirit.

Con. First, I prove it by the birth of it: for it hath beene wrought and planted in me, *contrary to nature*, by the Word of God, heard, read, meditated upon, and the like good meanes: whereas presumption, like a stinking weed, growes of its owne accord out of the ranke soile of Nature. Secondly, as *Jacob* may be knowne by *Jacobs* voyce from *Esau*, so may this be knowne by its voice; for it doth not barely tell me, I shall be saved, but proves it to me, and perswades me by
all

by all these former signes which I have alledged, and divers others, whereas presumption doth only suggest that conceit unto men, but proves it not; so that when they are asked why they thinke they shall be saved, they are not able to alledge any sound sufficient reason for the same. Thirdly, the witnesse within me speakes the same that the Word of God doth without me, both being the voice of the selfe same spirit of God, which cannot contradict it selfe; but presumptuous presumption speakes contrary to Gods Word: for whereas the Scripture saith, *unlesse a man be converted, he cannot enter into the Kingdome of God:* and, *The unrighteous*

Mat. 18. 3.

1 Cor. 6. 9.

Heb. 12. 14.

2 Thes. 1. 8.

Mat. 22.

Rom. 8. 27.

ous shall not inherit the Kingdome of God : and, Without holinesse no man shall see the Lord: and, that the Lord will take vengeance on them that know him not, and obey not the Gospel of our Lord Jesus Christ : yet presumption beares men in hand, they shall be saved howsoever, and is ready to buzze into their eares, O, alas good Sir, pitie your selfe, these things shall not be unto you. Fourthly, Gods spirit doth as well make intercession for me, as witnesse to me, and therefore brings me to God, making me pray earnestly and fervently to him from a sense and feeling of my manifold sins, with groanings which cannot be uttered: but presumption drives men further

further from God, neither worketh any such fervent prayer in them. Fifthly, Gods Spirit brings forth the fruits of the Spirit in me, as love, joy, peace, long-suffering, gentlenesse, goodnesse, &c. whereas presumption, as it is of the flesh, so it yeelds the fruits of the flesh, as adultery, fornication, uncleannesse, wantonnesse, hatred, variance, wrath, strife, envyings, murders drunkennesse, revellings, and such like. And these are the common fruits of these dayes, which grow more commonly in townes and houses, than crabs do in woods and hedge-rows. They which bring forth such fruits as these, give heed to the Witch that speakes

Gal. 5. 19.
&c.

F 4 within

Pfal. 85. 8.

within them, the spirit of Sathan, who tels them, they shall be saved as soone as the best, and they beleeve him: but I will heare what God the Lord will speake; for he will *speake peace unto his people, and to his Saints.* Yea, O Lord, let me heare this thy voyce within me, speake lowder, that I may heare thee better; *O say unto my soule, I am thy salvation.*

Min. There may appeare as manifest a difference between the witnesse of Gods holy spirit, and the lying suggestion of the Divell (to such as are not wilfully blind) as is betweene light and darknesse, truth and falshood. But lest I be burdensome to you, name one
signe

signe more of your salvation, and that shall suffice.

Con. It is no whit irksome to the men of this world to looke on their gold and silver, their deeds and leases; nay, they take a marvellous pleasure and delight therein: why then should it be burdensome to the children of God to view and looke over the marks of their salvation, seeing these are much more precious than gold that perisheth? But for as much as you require but one signe more, I will endeavour to comprehend all under one. In summe then: I perceive that I am one of those whom God hath faithfully promised in his word to save: for though a number of men, yea, the
F 5 greatest

The fifteenth
sign of sal-
vation.

greatest number, thinke to get heaven, though they have neither scrip nor scrole to shew for it: yet I have both Gods Word and his Writing to shew, or rather his Word in writing, that heaven belongs to me. Now the Scripture is a true Copie and draught of the Booke of life, taken out of the Court of heaven by Gods owne hand, so that there can be no error in it. Hereby I know that my name is written in the booke of life, because I find my selfe inrolled in Gods holy Scripture, among those to whom he hath promised eternall life.

Min. Indeed if you be of that number, there is no doubt but you shall be saved:

ved: for he abideth faithfull,
he cannot deny himselfe. But
are you sure that you are
such a one?

2 Tim. 2.
13.

Con. Though all that I
have hitherto said, and the
signes which I have produ-
ced, drawne out of Scrip-
ture, and grounded there-
on, doe verifie the same, yet
(if you will give me leave)
I will further prove it by o-
ther expresse Texts of Scrip-
ture (though the same for
the most part in substance
with that I have already
said) that as you have seene
my speciall evidences, true-
ly taken out of the grand
Copie, so now you may al-
so see the grand Copie it
selfe: *In the volume of which*
booke I find it written of me,
and that in sundry places,
that

Psal. 40. 7.

that I shall be saved.

Minister. This would I gladly see. Proceed then to shew it.

Pf. 34. 18.

Con. God in his Word hath promised, that *he will be nigh unto them that are of a broken heart, and that he will save such as be of a contrite spirit*: he himselfe hath undertaken the cure of such. *He healeth those that are broken in heart, and bindeth up their wounds* (as it is in the Psalme) and a wonderfull cure indeed he will worke upon them: even then when all helps doe utterly give them over, he, like the good Samaritane, will bind up their wounds, and poure in the oyle of comfort, and wine of gladnesse; he will take them in his

his

his armes, and bring them
into his chambers; he will
take the care of them, and
work the cure on them; for
none can doe it but he, none
can cure throughly the
heart-wound, and such as are
sicke thereof, but only God.
Such a one am I; I am brui-
sed and broken in heart and
spirit, and distressed in Con-
science for my sinfulness
and wretchednesse; having
by my sins (O my sins) so
many, great, and grievous,
deserved no lesse than the
heavie wrath of God. *O*
wretched man that I am, who
shall deliver me from sinne,
that unwelcome guest, nay,
that deadly enemy? *I thank*
my God through Christ, for
by him I have deliverance.
Oh still vouchsafe, deare
God,

Can. I. 4.

Rom. 7. 24.

Rom. 7. 25.

Luke 5.8.

Mat. 9. 12.

Cant. 2.

God, to visit me thy poore patient ; and though I be not worthy, with the Centurion, that thou shouldest come under my roofe, yet farre be it from me to say as *Peter, Lord depart from me, for I am a sinfull man:* nay, rather therefore come to me, for I have the more need of thee ; *the whole need not the Physician, but the sick,* as I am: thou lookest for such a Patient, sweet Jesus, and I lacke such a Physician as thou art. Oh be pleased to come home unto me, poure forth some more of thy precious oile into my wounded heart. O spread a plaister of thine owne heart bloud, and apply it to my soule. *Stay me with thy flaggons, and comfort me with thy*

thy apples, for I am sicke of love. My heart is wounded within me, but seeing thou hast promised, I know thou wilt performe it, that thou wilt cure me, that thou wilt save me being thus perplexed in my soule for my sins.

Min. How else can you prove your selfe to be such a one as God hath promised to save?

Con. He hath promised to give to him that is athirst, of the Fountaine of the water of life freely; that is, he which earnestly desires the favour of God, through Christs righteousnesse, to the inheriting of eternall life, shall be assured thereof, to the allaying of the scalding heat of his boiling conscience, and to the endlessse comfort

Rev. 21. 6.

3. Notes of
the true
desire of
salvation.

comfort and salvation of his soule: thus I doe thirst, I doe no lesse truely than earnestly desire salvation. First, in the right place, preferring it before all things in the world. Secondly, to the right end, that I might be wholly freed from sin, and perfectly glorifie God in Heaven. And thirdly, in the right manner, as well desiring the meanes that leade thereto, as the end whereto they leade. Hereupon it is that the more grace I receive, the more I hunger after, and that I have alwaies such a spirituall drought and unsatiabie thirst after Christs most precious bloud and perfect righteousness, that my sinfull soule may be cloathed with this fine white

white garment and gorgious attire; and oh how I long after the favour of God: and like as the Disciples said unto our Saviour (when hee told them of the bread of heaven) *Lord, evermore give us this bread*: so I, having tasted the sweetnesse of Gods favour, cannot choose but pray, Lord, give me evermore to enjoy this thy favour: yea, *Even as the Hart panteth after the water brookes, so panteth my soule after thee, O God: my soule thirsteth for God, for the living God, like to the thirsty Land.* Well, yet his Word is good, *Hee satisfieth the longing soule, and filleth the hungry soule with goodnesse,* and this is my comfort.

Joh. 6. 34.

Ps. 42. 1, 2.

Ps. 107. 9.

Min. Whom else hath
God

Mat. 5. 3.

Ver. 4

Acts 3. 2.

God promised to save :

Con. Blessed (saith our Saviour) *are the poore in spirit, for theirs is the Kingdome of heaven :* and, *Blessed are they that mourne , for they shall bee comforted.* These poore ones, and these mourners, are they which are humble and lowly in spirit, seeing and feeling their spirituall wants and poverty, their sins and miserie, being heartily sorry for, and bewailing the same ; and so despairing as touching any goodnesse of their owne, betake themselves wholly to the mercy of God in Christ : which mercie of God is like the beautifull gate of the Temple, where- at the poore Cripples lye, yea, lazars, and multitude of
 impotent

impotent folke, blind, halt, withered, spirituall beggars, wofull creatures, poore sinners, humbly craving an almes at the hand of so pitifull a God. And well doth Gods mercy deserve to be called the beautifull gate of heaven, for hereby only doe penitent sinners enter into the presence of God, *to behold the beauty of the Lord,* and to enjoy the blessed vision for ever in heaven. Thus doth a poore creature lye daily at Gods beautifull gate, knocking, craving, crying, *Have mercy upon me, O God, have mercy upon mee: According to the multitude of thy compassions put away my iniquities: Incline thine eare, O Lord, and heare me, for I am poore and needy: O bow downe*

Psal. 57. 1.

Psal. 51. 1.

Psal. 86. 1.

Dan. 9. 18.

Pf. 102. 4.

Pf. 25. 16.
& 18.

Pfal. 41. 4.

Dan. 9. 19.

downe thine eare and heare,
open thine eyes and see, for
my heart is smitten and wi-
thered like grasse, and I am
in great miserie: O turne
thy face unto me, and have
mercy upon me, for I am de-
solate and afflicted; looke up-
on my affliction, and my pain,
and forgive all my sins: O
turne unto me, and have mer-
cy upon me, heale my soule,
for I have sinned against
thee: O Lord heare, O Lord
forgive, O Lord hearken and
doe; deferre not for thine own
sake, O my God. Thus am I
poore in spirit, and thus doe
I mourne, and therefore the
promise of blessednesse be-
longs to me, and I have as
good right unto it as any
poore sinner whatsoever;
for the poorer the sinner is
in

in spirit, and the greater beggar he is, the better right he hath hereunto: so then I am blessed (according to Christs owne words) because I shall be blessed.

Min. Whom else hath God said he will save?

Con. *Whosoever shall call upon the Name of the Lord, shall be saved,* as witnesseth the Apostle: that is, whosoever not only in outward miseries, but also, and that especially, in spirituall distresses, shall pray unto the Lord in faith, both as concerning his power and will to help, and shall heartily, in truth and sincerity, call upon God for the gifts of his holy spirit, more firmly to beleeve, soundly to repent, zealously to practise, patiently

Ro. 10. 13.

Rom. 8. 10.

Pro. 18. 10.

patiently to suffer, constantly to persevere, such a one shall certainly be saved: for thus he takes Sanctuary in this strong Tower, called *the Name of God*, which is far enough out of the reach of Sathans gunshot: and well may we call it sure-hope, or sure-defence, for though a man be pursued with fiercer and more furious rage of Sathan than ever any man-slayer was, by the avenger of blood, to the City of refuge, yet if he can but get shelter under the Name of God, by hearty invoking and calling thereupon, then he is safe enough; for the Name of the Lord is a *strong tower*, the righteous runneth into it, and is safe: and the truth is, whenever a poore sinner,

sinner, being forcibly assaulted by Sathan, and very hard put to, finding in himselfe no power to withstand, shall unfainedly crie to the Lord for aid, he shall be preserved: yea, and yet more, whosoever fearing that he hath not faith, nor any saving grace, that he is not in the favour of God, nor his sins pardoned, and that his soule shall not be saved, if he can but find a heart to pray unto the Lord for these things with an honest and upright mind, as sure as the Lord is true, he shall be saved, and that by vertue of this promise of God, *Whosoever shall call upon his Name, shall be saved.* For thus he flieth unto this strong Tower, where he shall be preserved

Rom. 10. 13

served safe a while, and after shall be removed by the guard of good Angels to the Palace of None-such in the Kingdome of Heaven, which is a priviledged place, where sin, Sathan, the flesh, and the world, have nothing to doe, and therefore hee shall not be there molested by any of them in the least measure. Now I am one of them that doe thus call upon the name of the Lord, and that daily, when I feele my selfe oppressed by sin and Sathan, and can find very small, or (to my thinking sometimes) no grace at all in me, yet then can heartily pray unto the Lord for his help and saving grace, that I may be saved, therefore I shalbe saved.

Min.

Min. To whom else hath God promised salvation in his Word?

Con. Christ hath promised, that *he which overcometh, shall sit with him in his Throne*; that is, he that holds out to the end, continually resisting and fighting against his spirituall enemies, the World, the Flesh, and the Divell, shall have (though not equall glory) yet fellowship with Christ in glory everlasting: thus doe I daily fight that I may overcome. First, I account my selfe a spirituall souldier, bound and sworn to my Cantaine the Lord Jesus, of whom I have also taken presse-money, the Sacrament of Baptisme, and weare his colours; the profession of Christianitie, and

Rev. 3. 21.

G know

know there is martiall law,
eternall death for me, if
I should flie from my Cap-
taine.

Secondly, I take notice
of the manifold traines and
plots of my forreigne ene-
mies; the world and the di-
vell; and the treasons and
trecheries of my domestick
foes, the flesh that rebell, my
head-strong passion and un-
ruly lusts, those traitours. I
see and observe how they
every where lay snares
for me, *and spread nets in
my pathway, and set grins
for me, purposing to cause my
steps to slide, and to over-
throw my soule; these doe
I see: whereas men of the
world see no such snares laid
in their wayes by their spiri-
tuall enemies for the intrap-
ping*

PL. 140. 5.

ping of their soules, and the
murthering thereof: for ask
them, and they cannot tell
you of any, but are like
Sampson, their enemies are
upon them, and they fast a-
sleep in carnall security, and
so the Divell prevailes a-
gainst them, puts out their
eyes, and leads them cap-
tives at his pleasure: hee
makes a mocke of them, and
makes sport with them, but
at length he falls from je-
sting, and brings them to
destruction in good earnest.
Thirdly, whereas these my
enemies doe continually be-
siege me, seeking to invade
me, I therefore keepe daily
watch and ward, fortifying
in this my little Kingdome
the Citie of my soule, and
Castle of my heart; I have

Judg. 16.
20, 21.

a speciall care to looke well to the Gates and Cinque-ports, my outward senses, whereby oftentimes divers traiterous thoughts and rebellious lusts are ready to steale in, which cause very often much mutiny in the foules Common-wealth: for if I should grant liberty for sin to breake in, the Diuell would enter too with his great Armado of his hellish spirits, and would take possession, placing his deputies in strongest holds; as the spirit of blindnesse in the understanding, of error in the judgement, of lying and slumber in the conscience, of deadnesse and hardnesse in the heart, and so in the rest. Thus with his Legions would he over-run me, and
soone

soone make me desolate. Fourthly, I resolve when I am in the conflict with the allurements of the world, the inticements of sin, the temptations of Sathan, rather to die than to yeeld to any of them; I purpose never to give over fighting as long as I have any breath within me: nor doubting but I shall at length have perfect victory, only through the might of the Almighty God, who strengtheneth me. *Fight thou, O God, against them that fight against me, and stand up for my help: through thee I shall doe valiantly, for thou shalt tread downe my enemies, and bruiſe Sathan under my feet.*

Min. Who else shall be saved according to the re-

G 3 nure

*Imperato-
rem oportet mori
stantem,*
(said Vespasian; so,
*Christianum militan-
tem,*
may we say,

Pf. 35. 1, 2.

nure of the records of holy writ?

2Tim. 2. 21.

Con. Such as are purged from the pollutions of profane ones, and are sanctified, are vessels unto honour:

Eph. 4. 24.

that is, they which are made partakers of true grace, and so have the Image of God renewed in them, *which consisteth in Holinesse and true Righteousnesse*, shall be heires of glory; these are they which are called Saints. Yea the Lord himselfe, that high and mighty Potentate, is their God-father, for he hath given them this name: what mortall man then dares be so bold as to nickname them with terms of reproach, or to find fault with this name of Saints which their heavenly Godfather hath given them?

Min.

Minist. Me thinks none should dare once to mis-call these, or to deny them their names, saying, We cannot be Saints here: but let them goe. What is true sanctifying grace?

Con. A new created quality of holinesse throughout the whole man, *in spirit, soule, and body*; that is, in mind, will, and all our bodily members; yea, in all the powers of the soule, and parts of the body, wrought in us by Gods spirit for the honouring of him.

1 Thes. 5.

23.

Min. Have you this new quality of holinesse in you?

Con. I dare not deny but God of his mercy hath begun this worke of grace in some weak measure in me: for how could I possibly be

G 4 thank-

thankfull to the Lord for
 such an inestimable gift, if I
 should not take notice of it,
 and acknowledge it; espe-
 cially considering that the
 very least measure of saving
 grace that can be, is farre
 more worth than I can ex-
 presse, or praise God for e-
 nough so long as I live? De-
 ny it therefore I dare not,
 (though it be very small)
 lest I should be unthankfull
 to the Lord for so great a
 mercy as the least seed of
 grace is: but this I dare doe,
 to pray to him for more: yea,
 and I beseech him to make
*me rich in all grace, filled
 with the fruits of rightcons-
 nes unto his glory and praise;*
 for he alone is able to build
*me up further, and to give
 me an inheritance among all
 them*

Phil. 1. 11.

Act. 20. 32

them which are sanctified.

Minist. It appeares by all these signes which you have produced, that your assurance is not that common counterfeit ware which goes for currant among a number of men, a vaine fleeting conceit in the braine; but that you are truly assured of your salvation. I must confesse I can no way mislike these your evidences, having thus examined them, nor (I think) a whole councel of Divines, if they should fit to determine thereon. I cannot see how any can picke a hole, or find a flaw herein: and I judge that you have as good a title to heaven, by these your Scripture evidences, as the best landed man in the world hath, or can have, to

his best freehold, by his parchment evidences. But I pray you now tell me further, are you not sometimes troubled with feare and doubting of your salvation for all this?

Con. O alas, good Sir, I must needs confesse that I am, and that not a little to my griefe. I am none of those confident fools, which never doubted in all their lives, whereby they give evidence against themselves, that they never yet beleaved.

To strive
against
doubting:
divers rea-
sons.

Min. But how then? doe you not strive against doubting, as being a very evill and pernicious thing?

Con. Yes that I doe: for to yeeld unto that were to entertaine Sathan for my

Coun-

Counsellour, who is my greatest aduersary, and to take him for my Chirurgion, to heale my wounded heart, who is my deadliest enemy. No, Sathan shall not be my Chirurgion; for instead of healing the wounds of my heart, he will make himselfe more work, he will make more sores than hee heales: and those which he seemes to heale, he doth but skin over with the stinking salve of falshood: and the wounds which are, he will make deeper and more incurable. Let all good people take heed of this murdering Chirurgion. I have experience enough of him, and therefore though hee doe impudently obtrude his salve unto me, yet I cast it away.

away from me, that is, I strive against doubting with all my might and power, as one would work against the pangs of death, to retaine life and breath: and I am bound in conscience so to doe, because I know (for as much as I have the true signs of salvation in me) doubting proceeds from the malice of Sathan, who meanes me no good, and from unbeleefe of heart in mee, and is much prejudiciall to my soules comfort; it is also greatly dishonourable to God, for as a man hurts himself most by presuming, so hee offers God the greatest wrong by doubting; indeed, a double wrong: First, he offends his justice by sinning; then hee wrongs his mercy by doubting.

ing of forgivenesse ; yea, a triple wrong : for it is to call his truth also into question, and to make him a lyer : for, *Hee that beleeveth not God, hath made him a lyer, because hee beleeveth not the record that hee gave of his Sonne, as saith Saint John; and doubting is not beleiving. It is also great disobedience to God, for hee commands to beleeve, This is his commandement, that wee beleeve in the name of his Sonne Jesus Christ : in regard of these infinite injuries offered to God hereby, it must needs be much displeasing to him ; and if I were cleere of all other sinnes in the world, yet I should deserve condemnation for this very sin, if I did not beleeve.* There-

1 Joh. 5. 10

Ro 4. 20.

1 Joh. 3. 13.

Gen. 3. 1.

Therefore it stands mee highly upon, to withstand doubting in all these respects, and not to listen to those secret questions which Sathan propounds inwardly unto me by way of doubts, lest by consulting therewith I should be ensnared, as *Eve* was: for first he did but propound a question to her, wherein one would thinke there were no harme, *Hath God said, Ye shall not eat of every Tree of the Garden?* But while she began to think of this question, he wound further into her, and made her doubt of the truth thereof, and at length grew so strong, as that he perswaded her shee might eat thereof, and that it would be

be greatly for her good and advancement : this his old policy he hath not forgotten, but useth at this day, and therefore first propounds secret questions inwardly to the minds of Gods children; such questions as seeme in shew not hurtfull, but profitable, that we may know our estate better; as, whether the promises belong to us? whether God will keepe his promise with us, seeing we breake our promise and covenant toward him? whether we have faith? whether grace were ever soundly wrought in us? as (though we have had experience thereof formerly) whether we doe not presume? whether God will save.

Not to li-
sten to Sa-
than by
doubting.

save such unworthy ones as we are? &c. which when we begin to think upon, he draws us to doubting of the truth thereof, and at last gets head, and growes so strong, as that we are ready to be perswaded by him, that it is as he suggests. Thus we often make our selves worke, and puzzle our selves very much by consulting with Sathan: for the greatest advantage we have against him and temptation is at the first, then it is weakest: but by demurre it still growes stronger, and gets ground of us, and winns further into us, by insinuation. Therefore it is wisdom to watch our time, and take our advantage; to refuse disputation when he first pro-
pounds

pounds his question: for he is too subtle a sophister for us to dispute with. This therefore we must doe, we must hold the conclusion in despite of all Sathans premisses: and this indeed will weary him much sooner than the Popish Round, *I beleeve as the Church beleeve, and the Church beleeve as I beleeve.* For he is as weary of this as he is affraid of holy water, and all one. My resolution therefore is this, *to sayes to hold the conclusion; and having once found in me some sure marke of salvation, never after to give any entertainment to doubting; but so soone as ever it creepe into me, presently to exclude it as the messenger of*

of Sathan; not once demurre or pause upon it: for the lesse, the better, and more safe it will be for me. Oh that I could so doe according as I doe resolve. O Lord enable me that I may so doe.

James 1.5.

Min. Indeed the way to have any ability hereunto is to aske it of the Lord, *Who giveth to all men liberally, and upbraideth not:* but acquaint me (if you thinke good) more particularly with some of those things which most and oftenest trouble the mind.

Con. To keepe Sathans counsell is not nor cannot be good: therefore I will freely acquaint you with some of those his policies whereof I have experience
in

in my selfe. And first to begin at the very root of all, namely, my election to salvation. Sometimes I begin to doubt hereof, and to thinke that I am not one of the number of Gods Elect, and that he hath not decreed before the world was to save me after the world shall be at an end.

Min. That Sathan hath beene here you may see by his footings. And as King *David* said to the subtle woman of *Tckoah*, *Is not the hand of Joab with thee in all this?* so say I to you, Hath not the subtle serpent had a hand with you in this? That he hath, may appeare: for he hath left, as it were, the print of his foule fingers behind, and you perceive

Doubling
of our election, answered.

2 Sam. 14.
19.

ceive the clawes of this roaring Lion, where he hath beene scraping in the heart, to take out of it that assurance of your salvation, even by the very root, if possible it might be. But tell me, how doe you to foile this temptation?

Con. First, I see upon better thoughts that there is no reason why I should lay blockes in my way: for Satan will lay enow to bring me to eternall ruine, if he can. And therefore for me to doubt of that whereof I have no warrant to doubt, is against all reason. Secondly, I see it is an over-curious pride for mee to goe about to prie into the secret and hidden counsell of God, any otherwise than as hee hath

hath revealed the same unto mee: for *secret things belong to God, but things revealed, to us.* Therefore, thirdly, I learne by the Word, (which is his revealed will) that to be truly called and converted is a certaine declaration that one is elected and predestinated to eternall life: for thus *the secret of the Lord is revealed to them that feare him.* Therefore finding my selfe converted, I thus rest quiet in my mind.

Deut. 29.

29.

Ro. 8. 30.

Ps. 25. 14.

Min. That the Divell will lie shamefully, you see evidently; as, to tell you that you are not elected, when it is more than he can tell, or all the men in the world beside. Nay, you can tell him that it is a lie, for as much

much as you are converted:
and seeing you have thus
taken him in this lie, he
thinks you should never be-
leeve him more, whatso-
ever he sayes. For as this is
not the first lie that he hath
told, so it will not be the
last I warrant you. But tell
me, how else doth he as-
sault you?

Con. It is my great fault,
I must needs confesse, to
give so much credence to
his lies as I have done; and
that I have smarted for tho-
rowly ere now. But to pro-
ceed further, he doth assault
me, by setting before me
my many wants and weak-
nesses. For I find in me such
a poore and weake measure
of grace, that at times I
make question whether
there

Doubting
because of
the wants
and weak-
nesse of
grace an-
swered.

there be any true grace at all in me: I have not such a feeling of faith as I desire, nor of that joy which at other times I have felt, especially at my first conversion: I am also affraid that I grieve not enough for my sins; sure I am, not so much as I would: which makes me doubt whether these graces be in me at all, and whether I were ever truly converted.

Min. How doe you overcome this Divell when he thus grapples with you?

Con. Thus I encounter him: I remember what I have learned, that they which see, and heartily bewaile in themselves the want of grace, cannot possibly be without true grace:
and

Joh. 20. 29.

and the Lord respecteth not so much the quantitie of grace, as the quality thereof; not how much, but whether it be of the right kind: so that if it be truely in me, though but as a graine of mustard-seed, it is accepted with him. And as for feeling, it is no sure rule to try my estate by: and faith without feeling is stronger and more precious than faith with feeling. It was not so much for *Thomas* to beleeve when he saw and felt, as if he had done neither. It is nothing for a child, being dandled in the lap, to thinke his father loves him: but when his father frownes and lowers upon him, then to be perswaded of his love, is something indeed. And I stand

stand bound in conscience
as well to beleve when I
want feeling, as when I have
it: for Gods Commande-
ment of beleiving is not
confined to the condition of
reason, experience, and fee-
ling: nay, he is the best Scho-
lar in Gods Schoole that
reasons least upon these
grounds, and assents most. I
must not therefore beleve
according to my feeling of
comfort, but must beleve
better, that I may feele more
comfort. And as for my joy,
I call to mind the comforta-
ble experience that I have
had at times heretofore of
my conversion, and the live-
ly feeling of grace working
in me, and that sweet conso-
lation which I have had in
the assurance of the favour

Psal. 77. 6.

Psal. 143. 5.

H

of

of God in former times. Hereby I relieve my selfe, and gather that true grace is in me, though at the present it doth not so cleerely manifest it selfe: for joy is more perceived of some at their first conversion than ever after; but it is because of the newnesse, strangenesse, and suddennesse of it, which makes a deeper impressiō, and causeth greater admiration; for it may be more after: like as one that is brought out of some deep and darke dungeon (wherein he hath been enclosed all his life before) into the sun-shine, more joyes in it at his first coming forth, than after, when he hath beene daily wonted to it; and yet may enjoy more cleere and lightsome dayes

dayes by farre than at the first, and may enjoy also more constant and continuall comfort thereby: and like as a beggar that is advanced to some very great and unexpected honour, joyes more at the first therein, than afterward, and yet his dignities and revenues may daily increase and grow far greater than at the first: and like as the Church at their first returne out of captivity had their *mouth filled with laughter*, and their *tongue with singing*, and yet enjoyed more good and comfortable dayes after in the peaceable service and worship of God, than at their first returne. As touching my griefe for sin, though it makes me hang down my

Psal. 6. 6.

2 Cor. 8.

12.

Perk. Cas.
Con.

head to see the largenesse of Davids heart this way, and the straightnesse of mine, (for he *made his bed to swim, and watered his couch with his teares*, and I can hardly shed one teare for my sins) yet in that I am affraid that I doe not grieve enough, yea, and therefore grieve because I can grieve no more, it is hereby evident, that I would faine grieve more; which the Lord accepts of: *for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* And secondly, though in the intention of my affection my sorrow for sin seemes little, and lesse than my sorrow for worldly losses; yet in the estimation

tion of my mind it is greater, because I grieve for my sin, as the greatest evill of all, and so in truth of judgement doe account it, and grieve for the losse of Gods favour, as for the losse of the most precious and excellent thing of all. And thus I see that my weaknesse in grace is no just cause to make me think that I have no grace, no, not in the least measure.

Min. I pray you proceed further, to shew Sathans cunning in seeking to unsettle and subvert you.

Con. The multitude and greatnesse of my sins (which Sathan sets before me) doe now and then much dismay and affright me, and make me almost faint. I can say with the Prophet *David*,

Pl. 40. 12.
Doubting
because of
the multi-
tude and
greatnesse
of sin, an-
swered.

Innumerable evils have com-
passed me about, mine iniqui-
ties have taken hold upon me,
so that I am not able to looke
up: they are more than the
haire of my head; therefore
my heart faileth me. And
besides outward sins, I am
inwardly much oppressed
with hardnesse of heart,
coldnesse of good affection,
dulnesse of spirit, barren-
nesse of good thoughts, mo-
tions, and desires, with ma-
nifold foule corruptions. I
perceive also sundry imper-
fections in my prayers, and
in the best duties; so that
when I look back on the ser-
vice which I performe to
God, I find it such simple,
patched, and broken service,
that I feare lest he should ac-
count it as sin unto me, and
that

that it should be an abomination to him, and that hee should abhorre both mee and it.

Min. How doe you beate back this temptation?

Con. For, for my sins, I learne and beleve that God is able to forgive my greatest sins, as well as the least; yea all, though bloudy sins, *as red as scarlet*, and though they be innumerable; for his mercy far passeth my finnes, yea, the finnes of the whole world. *Great is the Hell of my sins, (saith one) but greater is the depth of thy mercies, O Lord.* This bottomlesse deep is not like those pooles about *Jerusalem*, which might be dried up with the tramlings of horse and horsemen, but

H 4

such

Esay 1.16,
18.

1 Kin. 19.
24.

Augustine.

Gen. 4. 13.

Psal. 35. 6.

Psal. 103. 12.

such as all the sins of a thousand worlds cannot drie up. I remember a speech of an ancient Father to this purpose, who (upon those words of Cain, *My sins are greater than can be forgiven*) saith, *Thou lyeest Cain, the mercies of God are greater than the sins of all the world.* And no marvell; for the mercy of God hath all dimensions. It is so deep that it brought up *Dauids* soule from the nethermost hell: it is so high that it reacheth to the heavens: it is of such admirable length and bredth, that it removeth our sins as farre from us as the East is from the West. And the cause why the sins of all the world are not pardoned, is not because Gods mercy cannot pardon them,

them, but because they cannot repent, that they might be pardoned. So then I make no doubt but that God of his mercy is able to forgive my sins, be they what they will be; yea, and further, upon my unfained repentance he will forgive: for we cannot be so sinfull as he will be mercifull, if for our sins we be heartily sorrowfull. For this he hath promised, and by this his promise is become indebted to us, whereas we only by our sins were debtors to him, so that now he is not only a mercifull creditour to us, content to release the debts of our sins, but also by his promise become our debtor, upon our repentance to give us a pardon, and upon our pardon

to give us heaven? O unspeakeable mercy! Well, sure I am he is a true debtor, and will pay what he hath undertaken; therefore I am perswaded he will forgive my sins: for seeing when he knew all the sins that ever I should commit, he would notwithstanding in love send his Son to be my Saviour; whereas he hath now by his death made full satisfaction for them, shal I think the Lord wil stick at the pardon of them? Now as concerning the hardnesse of my heart, I see I need the lesse to feare it, in regard I have a sight and sense thereof, and unfainedly bewaile the same. For like as it is with a greene wound, if it bleed well when it is made, there

is the lesse feare of rankling,
and more good hope of curing;
so for as much as I feele my heart bleed,
in bewailing the hardnesse of it,
I see there is the lesse danger
of festerling inwardly to the destruction
of my soule. For my weaknesse in the
service of God, though Satan would
hereby take occasion to keep me from the
Word, Prayer, and Sacraments
(perswading me that I doe but take
the name of God in vain, and profane
his worship, and encrease my owne
condemnation) yet I am resolved to
trie masteries with him, and not to
neglect Gods Service, and these
holy exercises at any hand: for if
he could once get me at this bay,
he would triumph

Deus magis delectatur affectu quam effectu.

triumph indeed. And I further consider to my comfort, that God measureth the obedience yeelded to him, rather by the desire and will to obey, than by the large and exact performance thereof. Though therefore I doe not all the good I would, yet seeing in love I desire to doe it, and though I be not wholly rid of all the evill I hate, yet seeing in hatred thereof I desire to be rid of it, God will accept of that which I doe, and will impute unto me that which I desire.

Min. What is it else that doth disquiet your mind, and interrupt your peace?

Con. Sometimes I feare that all the grace which I have conceived to be in me, and

Doubring
proceeding from
feare of
hypocrisie
answered.

and all that I do at any time in the service and worship of God, and the holinesse which I make shew of, is but all in Hypocrisie: which my conceit growes the stronger in me, because I see sometimes some who have beene accounted very rare Christians, farre excelling me in knowledge, seeming zeale, forwardnesse, and other gifts, and yet have fearefully fallen away from the grace of God, & so foully discovered themselves, that it hath appeared evidently they never had the foundnes of grace in them.

Min. This is a flie temptation indeed, for thus the Divell *transformes himselfe into an Angell of light*, as though he loved sincerity,
and

and would have men sincere, whereas he hates nothing more: and therefore while he thus goes about to condemne you of hypocrisie, he shewes himselfe a damned hypocrite. But how deale you with this subtle suggestion?

Con. First, I see I have no warrant to take so neere to heart the fearefull examples of back-sliding Hypocrites, as to question mine owne estate therefore: for though some earthly Comets and muddie Meteors are drawn aloft sometimes, and make a greater blaze than the true Starres of light, but after a short time vanish away; yet the true Starres must not therefore nor will not leave their place,

place, or shining: and though the Wolves sometimes goe in sheepes cloathing, yet must not the sheepe therefore forgoe their cloathing, and think themselves to be Wolves. Secondly, I consider, that to see, feare, and shun hypocrisie, is to be sincere. Whiles then I feare it, I have the lesser cause to fear the danger of it, and am the further from it. Thirdly, I desire rather to be good, than to seeme to be so; and to doe good, rather than to seeme to doe it: therefore I am not an Hypocrite, for he desires the contrary, he looks chiefly to the outside, I to the inside, to my heart, I have an eye to that, to keep it in good temper, especially in two respects: First, supple

*Non debet
ovis pellem
suam depo-
nere, quod
lupi ali-
quando se-
cā conte-
gant. Aug.*

The good
temper of
the heart.

supple and soluble, that is, alwayes humble: (for else I cannot be long in spirituall health) and secondly, alwayes hungry, keeping in my heart an appetite unto Christ by faith, and unto all good things in love thereof: and for the maintaining of my heart in in this good temper, I use a daily good diet of the soule, namely, watchfulnesse, meditation, prayer, reading, conference, &c. I am chiefly desirous and carefull to know how my estate indeed stands before God, and therefore take paines to examine my selfe foundly and thoroughly, and am very willing to be tried by others: this working thorow-stitch the Hypocrite cannot brook. Fourthly,

Mar. 6. 6.

ly, the Hypocrite doth not use to goe to God in secret by prayer, (when he thinkes none knowes, sees, or hears, him) and that in conscience being acquainted with the distresse of his owne soule, and privie to his owne corruptions, to bewaile them to God, and to cry for grace; but this I doe: neither yet would I have once mentioned this my practice unto you (for feare of vaine-glory) but that I now stand upon my triall, and must in this case produce all the witnesses I can. Fifthly, I find in my selfe, that I should be full sorie that all should be but in hypocrisie in me. O I would not for all the world it should be so: yea, I desire from my
very

very heart, that it may be in sincerity; hereby I am perswaded that it is not in hypocrisie, but in sincerity.

Min. You say well. How else doe you withstand this temptation?

Con. I may perceive in my greatest fear and doubting that some of the signes of salvation are in me in truth, as first, hatred of sin: for though there were no hell (as I have said before) I would not commit those sins which some do, (though corrupt nature doe relish them very well) my soule goes against them. Secondly, I make conscience of lesser sins, (which the world counts no sins) as well as of those great and grosse sins which stare us in the face:
and

and though some would shrink up sin into a narrow scantling, and faine would bring it to this, that none doe evill but those who are in Gaoles, yet I have learned otherwise to judge of sin, to *abstaine from all appearance of evill*, holding it a point of wisdom to looke to sin in time, lest it fester, and eat in, and infect more, and at length breake forth into a running sore. Thirdly, I love the godly in sincerity, not for feare of hell, (that cannot make me love them) nor for any sinister respects, but because they are godly. Fourthly, when I goe to the Word preached, Sacraments, Prayers, and all other holy exercises of religion, I heartily desire to use them, not

1 Thes. 5.

22.

not for forme or custome,
(as the manner of most is)
but with profit; and there-
fore lift up my heart to the
Lord, craving his blessing in
the use thereof for the edi-
fying of mee in grace, and
for the ripping up of my
corrupt heart: an Hypocrite
doth not thus. Fifthly,
though the Lord should con-
demne me, which he never
will, and throw me into hel,
which in regard of his faith-
full promise he neither will
nor can, yet I find my heart
so affected, that sure I should
never blaspheme his holy
name with the Divels and
damned Spirits, but even out
of the bottome of the low-
est pit should I praise him,
yea, out of the very belly of
hell (as the Prophet *Jonah*
speaketh)

Jonah 2.2.

speakeſt) ſhould I pray unto him: ſo that I ſee I love the honour of God neither for feare nor favour, but in ſinceritie; whereby I alſo gather and conclude, that I am ſincere, and not an hypocrite.

Miniſt. Be there yet any more evill ſpirits of Sathan, ſent of him to vex you, that put you in feare, and would make you beleieve lies?

Con. Sir, it is not for nothing that their name is *Legion*, for they are many: there is another which doth not ſeldome moleſt me; for when I cannot deny (upon a right triall taken of my ſelfe) but that the grace of God is in ſome meaſure begun in me, yet then ſometimes

Doubting
of perseve-
rance an-
swered.

times steps in a shamelesse messenger of Sathan, much like his Master, that hath forsworne all shame and truth, thinking to out-face me, and beare me downe by maine strength; he will needs face me downe that I shall not continue in grace: the way to heaven so straight and difficult, my skill so little, my weaknesse so great, my enemies so many, mighty, crafty, resolute, and malicious, that it is not possible for me to hold out to the end, that I might be saved.

Min. Dare you look this *Goliath* in the face, or enter combat with him?

Con. Yes, that I dare, and do, and will do all my daies, because he blasphemeth the living God, as though he could

could lie, or did repent; but
I doe not trust in my own bow,
neither can my sword save
me: I doe not betake my
 selfe to my owne strength,
 good mind, and meaning,
 free-will, &c. (as blind Pa-
 pists and others doe) for
 these are weapons of Sa-
 thans owne making; and be-
 sure he will make none to
 hurt himselfe withall there-
 fore I take unto me the
sword of the Spirit, which is
the Word of God; this I
 brandish against the Temp-
 ter, and tell him as it tells
 me, that *the love of God is an*
everlasting love: and, *Whom*
Christ loveth, he loveth to the
end: and, *None can plucke*
me out of his hand, neither
 men nor divels: and, *No-*
thing can separate me from
the

Psal. 44. 6.

Eph. 6. 17.

Jer. 31. 3.

Joh. 13. 1.

Joh. 10. 28.

Ro. 8. 38,

39.

the love of God in Christ, neither life nor death, height nor depth, things present, nor things to come, no, not sin it selfe, (which is most likely of any thing) for that lies pining and wasting in me, inas much as at the first instant of conversion it fell into a deep consumption, & that incurable; all the drugs of that old Emperick the Divell, can never restore it to perfect strength againe: therefore I shall endure to the end, and in the end be saved for all that. Secondly, for the better animating of me to persevere, I looke unto Christ the author and finisher of my faith: he held out to the end in suffering for me, why should not I then hold out

to

Heb. 12. 2.

to the end in serving of him? he would not leave me in hell fire, why then should I leave him in the heat of temptation, or in the cold bleake wind of affliction? Well, I am confident of *his* very thing, that he which hath begun the good work in me, will performe it untill the day of our Lord Jesus Christ.

Phil. i. 6.

Min. What is there else which doth perplexe your minde?

Con. I am now and then grievously affraid that I doe but presume in being perswaded that I shall be saved by Christ: partly, because I am so very sinfull, and my unworthinesse is so great; and partly because (me thinks) I doe not grieve
I enough

Doubting
of presu-
ming an-
swered.

enough for my finnes.

Min. What help doe you
use against this shaking fit?

to Con. First, I consider that
it is but spirituall pride, in
the habit and shew of great
humility, to fear to beleeve,
because of our great sinfulness
and unworthinesse;
for thus we shew we would
have something of our own
to bring to God, or else we
dare not trust him: we
would spie some righteousness
and worthinesse in our
selves, before we be perswaded
of salvation, and so not
to be beholding to God:
this proceeds from the
poisonfull root of pride, and
naturall Popish desire of
meriting at the hands of
God. Secondly, I must not
hang off from beleeving,
till

till I find that I grieve enough for my sins: this were to set the cart before the horse; in as much as godly sorrow for sin proceeds from faith: therefore I must not stay to beleeve til I find more godly sorrow, but I must beleeve more, that I may grieve more for my sins; for the more faith, the more godly sorrow. Thirdly, indeed if I had been never humbled in the fearfull sight of my sins, and a sense of the heavie load thereof, then I should presume, if I did perswade my self in that estate to be saved: but now I see and feele my sins and miserie, and what extreme need I have of Christ, God calls me as verily as if it were by name, *Mat. 11. 28.*

to come unto Christ; that is,
to beleeve in him, therefore
there can be no danger in
so doing: I cannot sin or
presume in being perswa-
ded that I shall be saved by
Christ: for that perswasion
which followes sound hu-
miliation is faith, that
which goes before is pre-
sumption. Therefore I may
well be out of feare that
my beleeving is presuming;
nay, I cannot doe amisse in
being perswaded that I shall
be saved, I cannot be for-
ward enough herein: but
this belongs not at all to
them that were never trou-
bled in mind, nor wounded
in conscience for the great-
nesse of their sins, the dread
of hell, and horrible wrath
of God due to them for
their

their sins; for they indeed presume.

Min. I like and approve well of this that you say: but let me heare if there be any further matter which causeth doubting in you.

Con. Evill thoughts and cogitations are no small danttment to me: for never was the Land of Egypt more pestered with noy-some vermine, than I am with foule, filthy, impious, yea, sometimes blasphemous thoughts against the holy Majesty of God, they come upon me thicke and threefold, I can at no time, in no place, be quiet for them; yea, when I am in the presence of God, speaking unto him by prayer, or he speaking to me by his

Doubting
because of
evill
thoughts.
answered.

Word, or when I am about any other holy duty, even then they come crowding in upon mee, (I wonder sometimes with my selfe how or which way they should to creepe in) to amaze and astonish me, and withall to choak and interrupt the holy businesse I have in hand: the uglinesse of these evill thoughts works horroure and quaking in my heart, and makes me thinke my selfe no better than a firebrand of hell, and that I might doe well (O Lord forgive that horrible and murthering thought) to make away my selfe.

Min. This seemes to be as strong a Divell as any, that drives you thus neere the gates of death (I had almost

almost said of hell:) how do you to recover strength, and to get the victory over him?

Con. Strong he is indeed, but *greater is hee that is in us, than hee that is in the world.* First therefore I consider, that I doe not love, like, and approve of these evill thoughts, wherewith I am so cumbred; nay, I abhorre them as the Divell himselfe, (by whom they are hatched) insomuch as they make me even weary of my selfe, because of the stinking breath thereof, continually steaming forth, ready almost to choake my soule: and when Sathan by these thoughts doth breake in violently upon me, I doe not bid him welcōme, and

1 Joh. 4.4.

lay him, as it were, a cushion, to take up his seat in my mind and heart, to have residence in me, by these so vile and horrible motions and cogitations: but I deale by him and them, as men doe by theeves that breake into their houses, at unawares, they give them no abode, but hunt and drive them out againe, so soone as ever they come within the threshold, with all the speed and power that they can: and therefore the Lord will not account me a friend unto them, much lesse the father of them; I shall not bear their name, much lesse the burden of them; he will never lay them to my charge to answer for them. Secondly, I am resolved, as long

long as I live, for so long I shall be troubled with them, resist them with all my might. And like as *Jacob* ceased not to wrestle, though his thigh was bruised, till he had the blessing; so neither will I, till I have got the victory. Thirdly, I know that the Lord will not be angry with me for these evil thoughts which I consent not to, nor take no pleasure in, but hate. For will a tender mother be angry with the babe she beares in her armes, because some naughty people sling stones at it, hurt it, and make it cry? nay, will not rather her bowels yerne toward it? will she not rather hug it close to her, stroke it, kisse it, and bemoan it? but

Gen. 32.
26,

her anger is toward them
that sling stones at it, where-
by they bruised and batte-
red the face of it; she could
find in her heart to flie in
their face, and to scratch out
their eyes, that did her child
that harme: surely then the
Lord will not be offended
with me, because my ene-
mies, Sathan and the flesh,
cast fiery darts at me, and
thereby wound me; for I
cannot helpe it: but his
fierce indignation is against
them, for that they doe so
molest me, and he doth, and
will both pitie and help me
so much the more: for *as a*
father pitieth his children, so
the Lord pitieth them that
feare him: and his affection
towards his children is infi-
nitely farre surpassing the
affection

Pf. 103. 13.

affection of the tender heartedst mother in the world towards her dearest babe: for *though a mother could forget the child of her womb, yet would not I forget you, saith the Lord.*

Isa. 49. 15.

Min. Yet a little more: I pray you let us heare of Sathans deep subtiltie and hellish policie, in labouring to defeat you of all true comfort here, and of heaven it selfe hereafter.

Con. Sometimes he would needs perswade me, (and my owne heart withall is over-greedy, I confesse, to catch up and swallow such poisoned morsels) that I am none of Gods children, and that the Lord doth not love me, because I am kept so neere and bare, and am

Doubting
because of
afflictions,
answered.

for

so followed continually with afflictions. I am hardly free at any time from one or other; they are like *Jobs* messengers, while one is speaking to me, before he hath done his message fully, there comes in another, sickness, paines, aches, losses of friends, goods, good name, outward crosses and calamities innumerable, beside the inward affliction of the mind; Oh, that is the greatest of all, for a wounded spirit who can beare? a rare thing it is not to see me under some one or other of these, to keepe me downe: whereas I see the wicked wallow in their wealth, as they doe in their wickednesse, and *Esau's* portion is the fatnesse of the earth.

Pro. 18. 14

Gen. 27. 39

earth; they swimme up to the chin in rivers of oile, and wash their paths with butter: their breasts are full of milk, and their bones runne full of marrow: their faces are covered with fatnesse, and they have collops in their flanke: yea, their eyes stand out for fatnesse, and they have more than heart can wish: yea, their very heart is fat as grease: they are so fat, so lustie and strong, that they kicke up their heeles against their keeper, and will not know their daily benefactor, but contemne their Master: They say to God, Depart from us, for we desire not the knowledge of thy wayes. Behold, these are the ungodly, who prosper in the world, they increase in riches: but as for me,

Job 29.6.

Job 21.24.

& 25.27.

Psal. 73. 7.

Ps. 119. 70.

Job 21. 14.

Ps 73. 12.

Psa. 73. 14. me, poore wretch, *All the day long have I beene punished, and chastened every morning: hereupon my feet were almost gone, my steps had well nigh slipt; for I began to think that these were Gods darlings, at least my selfe none of Gods beloved ones; for the rod of God is not on them, but never off from me.*

Job 21. 9.

Minist. What meanes doe you use, to be preserved against the violence of this assault?

Psa. 73. 17.

Con. I presently take sanctuary, and so am safe; *I goe into the Sanctuary of God, (and consult with his Word) and then I understand their end: I see a man may goe through a faire City to execution, and contrariwise, through*

through a narrow stumbling lane to a feast or Coronation; I see well why it is that the wicked doe so prosper, and fare so well: for why doe men set up their Oxen a fatting? is it not against the day of slaughter? so the *Wicked are reserved to the day of destruction, they shall be brought forth unto the day of wrath*: the servants of God are kept at hard Commons, but they have their keeping of free cost. *The wicked which are strangers from the wombe,* and none of Gods household, have larger eates, and fare better, but they shall pay sweetly for it in the end, when the reckoning comes: so that all things considered, I see small reason

Job 21.30.

Psalm 58.3.

Pro. 8. 17.

son why I should hew a stumbling block out of the prosperity of the wicked, to my owne overthrow. Secondly, I labour in time of affliction to spie out the love of God shining unto mee through some little peep-hole or other: at length I find that even then I love God, hereby I discern that he loves me; for so he saith, *I love them that love mee*: and indeed his love to me is the cause of my love to him; so that it is impossible for me to love him in the time of my affliction, but he must needs love me much more. Thirdly, I consider that it is for want of wit in a child to thinke that his father cannot abide him, because, when need is, he useth the rod.

rod to correct him : for they which are of discretion can tell that the father loves the child never the worse for all that, but the better ; yea, this very dealing of God towards me is an evident token of his love unto me : for *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth : if therefore we endure chastening, God dealeth with us as with sonnes ; for what son is he whom the father chasteneth not ?* So that the Lord commeth to me with fire in the one hand, and water in the other ; the fire of affliction to melt out the drosse of my corruptions, and the cooling water of comfort and assurance of his favour to allay the heat thereof,

Hcb. 12. 6,
7.

thereof, lest I should be over-molten with heaviness and sorrow : but indeed sometimes he holds this behind him, that I see it not, but I must not be so unwise as to thinke, because I see it not, therefore he hath it not; because I see not his love, or at least not so as I would, that therefore hee loves me not; farre be it from me so to think, though I am too ready so to thinke in my distresse: but it is my infirmity. For as verily as he doth afflict me, and I feele it, so certainly doth he love me, though I feele it not. Fourthly, I consider that this is the Cup which Christ himselfe dranke of, he drank it off to the very bottome, which made him cry out of the

the

Mat. 26. 39
& 27. 46.

the bitterneſſe of it, *My God, my God, why haſt thou forſaken me?* whereas I doe but drinke a little of the uppermoſt : but ſeeing Chriſt my Saviour hath begun to me therein, needs muſt I pledge him, though it be but to kiſſe the cup : which is alſo a cup of Gods owne tempering, and therefore very good and whoſome, though not ſo toothſome ; he knowes all the ingredients perfectly that goe into it, and there is not one drop or draim of bitter aloes in it, more than he ſees muſt needs be put in, or elſe it would doe us no good : which alſo is ſkilfully corrected and ſweetly qualified with thoſe heavenly ſweets that farre ſurpaſſe the hony-comb, as peace of
con-

Mat. 20. 23

conscience, tranquillity of mind, patience, and joy, of each a dram, and the hope of heaven, a marvellous sweet thing, which it selfe alone (me thinkes) might well allay the tartnesse and sharpnesse of affliction: this is my comfort in time of griefe, my friend in time of need, my best physicke in time of sicknesse, and present remedie against all maladies; and I dare undertake that one dram of this, well taken of a sicke man, shall doe him more good at heart than twenty pounds worth of the most precious Apothecaries stuffe. Oh, it is a most soveraigne restorative, and happy is he that is never without some of it in his heart; it is of such singular use

use at all times, and upon all occasions. Now seeing afflictions are thus sweetned to us, properly to speake, they deserve no worser name than bitter-sweets, whether we respect inward distresses, or outward calamities. Truth indeed, the Lord laies more on some than he doth upon others, and more on us at one time than he doth at another: hee sometimes strikes an heart-vaine, when another will not serve, and that we cannot bleed well at it, with godly sorrow; yet this I dare avouch, he never puts us to more paine than needs must for our profit and benefit. Fifthly, I enter into serious meditation of the manifold good which commeth by affliction; according

Ps. 119. 71.

according to that of the holy Prophet, *It is good for mee that I have beene afflicted.* This is the physick that God doth minister to his servants, and it is both purging physicke, and strengthening physicke: for the former of these, it pleaseth the Lord hereby sometime to discover and bring to our sight the disease of some sinne, wherewith we are infected, whereof we had taken no notice before; and then to bring us to humiliation for it, so to worke the removall thereof: sometimes he doth hereby prevent some sinne, whereto he sees us very subject, by purging out the ill humours of self-love, covetousnesse, pride, luke-warmnesse, which else in time would

would break forth into dangerous, yea, incurable diseases: and thus he workes a miracle upon us, turning the Serpent sin into the rod of affliction, as *Moses* his rod was turned. Alas how ready are we to runne out at randome after these earthly things, to set our affections too much upon them, and to be taken up too much with them, to grow not only wanton, but even wild with the things here below? And how easie a matter is it for a man to lose both himselfe and heaven too, in running up and downe in the maze of this sinfull world? Which that we may not do, the Lord that good Shepherd useth his rod and staffe, When we straggle too

Exod. 4. 4.

Psal. 23. 4.

too farre on the pleasant
greene pastures of worldly
gaines and pleasures, hee
fetcheth us in againe; then
he begins to hamper and
shackle us with sundry crosses,
to keep us better within
compasse, to make us mind
home better, and to make us
better husbands for our
soules, that so we may think
of him in time of aduersity,
who had almost forgotten
him in time of prosperitie:
sometimes he sees that we
trust to the arme of flesh,
and lean too much to some
outward meanes, then by a
crosse he takes it away, that
so we might wholly and on-
ly relie on him. Manifold
corruptions, and much filth
of sin doe we gather by wal-
king in this dirty world: the
Lord

Lord doth use the waters of affliction as a bath to cleanse and purge us from those corruptions, in bringing us thereby to a sight thereof, and humiliation for the same. In these and the like respects well may affliction be termed Gods purging physicke. Sometimes he also useth it for strengthening physicke, when as he doth afflict his servants for their triall, for the strengthening of their faith, patience, love, zeale, holy desires, &c. for these and the like graces, the more they are exercised, the more they are confirmed, and the stronger they grow: and even inward afflictions of the mind serve greatly to these good ends. O blessed rod of God, that doth so
K much

*Hic ure, hic
seca, ut in
eternum
parcas,
Domine.
Aug.*

much good ! Did I thinke
the Lord loved me not, be-
cause his rod lay on me ! Oh
how could I be without it !
Surely it is as needfull for
me as my meat and drinke,
and much more needfull
too. O scourge me, and
launce me here, O Lord,
that thou maist spare me
for evermore hereafter.
Sixthly, as touching out-
ward calamities, I have lear-
ned at length a little wise-
dome, by Gods Word, for
the right demeaning of my
selfe therein ; not to looke
downeward on the rushing
and roaring streames of mi-
series and troubles, which
run so swiftly under me ; for
then I should be taken with
a giddinesse in the head,
which would make me think
and

and speake unadvisedly of
Gods dealing, and my owne
estate, and so I should be in
hazzard of being drowned
and overwhelmed therein:
but this I doe, I fasten my
eyes upon the sure stay by
which I am upheld, that is,
God All-sufficient, and sted-
fastly behold his promise in
the midst of all miseries:
thus (I praise God) I passe
over many a dangerous
deep: *when one deep calleth*
another, at the noise of the
water-spouts, when one trou-
ble comes on the necke of
another, I passe over, or
wade through safe and
sound. Seventhly, as I de-
sire to prepare for affliction
before it commeth, so doe I
resolve in like maner afore-
hand to hold fast my assu-

Psal. 42. 7.

rance of the love of God, and so to beare it as comfortably as may be, when it shall come; observing that it is the work of Satan to make me utterly discomfortable in tribulation; that heaven our countrey, and holinesse the way thereto, might both be brought out of credit by my meanes; that others, beholding my uncomfортableness, might be discouraged from entering or proceeding in the happy way to life. By the grace of God Satan shall not make me his scar-crow, in the way to heaven, to keep others out; nay rather, by my sweet and lightsome deportment of my selfe herein, I will allure others, what I may, rather to choose the way of the

the crosse, the way to the
kingdome, than for feare of
the crosse to lose and for-
goe the kingdome.

Min. It is a good resolu-
tion: and sure it is not for
any ill will that the Lord
corrects his children, whe-
ther with inward afflictions
of mind, or outward of bo-
dy, friends, children, goods,
good name, or howsoever
else, his love is never the
lesse unto them, and he is
never the further from
them; and though they
greatly feare sometimes, yet
they have no more cause to
feare, than the Disciples
had when Christ came wal-
king to them upon the Sea,
thinking that they had seen
a spirit; to whom our Sa-
viour answered, *Be of good*

K 3 *cheere,*

Matth. 14.
26, 27.

cheere, it is I, be not affraid :
even so, when the raging
winds and blustering storms
of afflictions doe cause an
earth-quake in our hearts,
the Lord sends forth a calm
quiet voice, to the comfort
of his children, *It is I, be not
affraid* ; which all they may
easily hear, that will but lay
their eare to the Word of
God, and listen thereunto :
for so he speakes unto them
therein. Now if there be a-
ny other matter that trou-
bles your mind, alledge it if
you will for conclusion of
all, lest I be also one of them
that trouble you.

Doubting
procee-
ding from
feare of
death an-
swered.

Con. Why then, if you
thinke good, we will end
with that that shall end our
lives, namely, death. I great-
ly fear sometimes that I am
not.

not as I should be, because I find in my selfe such struggling with the thoughts of death, & that I am so affraid, yea and unwilling to die.

Min. How do you to repel and overcome this assault :

Con. First, I consider that they which are truly in Christ by faith, and living members of him, may have, and have all of them some feare of death for all that, though it can doe them no harme: like a man that seeth the sting of a Serpent plucked out before his eyes, and therefore knowes it cannot hurt him, yet hath some fearefulnesse in him to handle it, and put it into his bosome, because of that naturall enmity and antipathy that is betweene him and

1 Cor. 15.
56.

2 Cor. 5. 21.

1 Cor. 15.
55.

it: *the sting of death is sinne,*
which Christ hath pluckt
out, in *being made sinne for*
us, and satisfying fully for
it; so that well may we say,
O death where is thy sting?
And yet we are affraid of
the very looks of death, but
more affraid to come nigh
it, because we naturally hate
death: this therefore is no
good reason to make mee
thinke my selfe none of
Christs, because I have
some feare of death; no
more than it is to prove a
man, no man, or reasonable
creature, because he is loath
to put a snake in his bosome
when the sting is pluckt out.
Secondly, I take up such me-
ditations as may make me
better and more familiarly
acquainted with death, and
may

may make me better conceited of it, and to take better liking to it: as first, that it is the common lot of all the sons of *Adam*, none exempted, no, not the Worthies of the world, and holy Patriarkes; and should I then desire to be exempted? Death hath his warrant to take hold of every sinner; therefore none can be spared, for *all have sinned*: but before he comes himself, he sends forth many summons to warne men to appeare at court before God: every ach, paine, sicknesse, faintnesse, wearinesse, yea, every wrinkle, or gray haire, or dead coarfe, is deaths summons, to warn our appearance: but because we are too regardlesse, and make too light

Heb. 9. 27.

Rom. 3. 23.

K 5 hereof,

hereof, at length he comes personally with a special Writ from the most high and mighty Monarch of all the world, with a *Capias corpus*, first for one, and then for another, and at last for us all. Now whereas because of this necessity of death many take care how to doe when death comes, I will chiefly take care how to doe before it comes; for if I live well I shall be sure to die well: this shall be therefore my chiefest care, how to live well. Again, I labour to plucke away that grim and ghastly vizard of the curse which death hath upon it, and to looke at it through Christ, and then behold it hath a lovely countenance, and friendly look, ready prepared,

pared, as the groom of Gods chamber, kindly to embrace me, and to bring me into Gods presence. And what is death else to the faithfull, but as *the Valley of Achor, the door of hope*, to give entrance to their soules into the Paradise of God, where are joies unspeakeable, ravishing the heart, and pleasures at his right hand for evermore? And what is the grave but a mould wherein the Lord doth cast our bodies into a new forme, making them incorruptible, which before were corruptible? so *changing our vile bodies, that they may be fashioned like the glorious body of his Son*. What is life but a wearisome way, & death to the godly but a comfortable home? Should
the

Hos. 2. 15.

Phil. 3. 21.

the faint and weary Travel-
ler be loath to draw neere
home? What is life but a
toilesome labour, and death
to the righteous but a sweet
rest and sleep? Should rest
be unacceptable, or sleep un-
welcome to a toiled labou-
rer? What is that which
doth dis-robe the faithfull
of all the base rags of sinne
and misery, & clothes them
with the most sumptuous
garments of perfect righte-
ousnesse, glory, and immor-
tality? is it not death? Who
would not be contented to
be stripped naked of beggar-
ly robes, that so he might be
apparelled with gorgeous
attire? Thus then, though I
see some reasons why I
might desire to live long,
yet I see more reasons why

I might much better desire to die soone ; but none at all why I should be unwilling to die, *to be present with the Lord : for whilst we are at home in the body,* we are absent from him, and as it were in prison. The body is the prison of the soule, and the earth of the body : as we must not break prison (for that is greatly displeasing to the Lord) so when the prison doore is set open to us by authority (as when death is sent unto us, he comes with authority) we should very gladly and willingly depart, yea, and goe forth singing with old father *Siméon* (a *Nunc dimittis*) *Lord, now lettest thou thy servant depart in peace.* Upon these and the like meditations of death,

2 Cor. 5. 8,
9.

Luke 2. 29.

death, I find in my self some willingnesse to die: and that I may be still more willing, I labour to have my thoughts more and more taken up therewith, and at least once a day to look him in the face, that I may be still better acquainted with him: for the more acquaintance I have with death, the more friendship shall I find at his hands when he comes to apprehend me: And on whom doth he looke so soure and grim, as on them that are strangers to him, and he to them? And as every day I hold it a point of wisdom to get some further acquaintance with death, so especially upon the occasion of sicknesse; for every sicknes is a little death. I therefore
endeavour

endeavour so to die often,
by making good use of every
fit of sicknesse, that I may
once at the last die well, that
so, when my departing shall
come, it may be a sweet and
acceptable sacrifice to the
Lord: whether it be a burnt
offering, by the violent death
of Martyrdome, or at least a
peace offering, by a naturall
death: I desire that it may
be a free-will offering, not
wrung from me perforce,
but freely surrendred into
the hands of God, a faithfull
Creator: and if my life be
willingly offered, (which I
desire from my heart it may
be, & therefore know it shall
be) then shall it be well and
favourably accepted; for,
precious in the sight of the
Lord is the death of his Saints.

1 Pet. 4. 19.

Pl. 19. 15.

Min.

Rev. 12. 17

2 Cor. 9. 15

Min. The Lord hath given you good wisdom to discover and put to flight these forces and assaults of Satan, the deadly enemy of all the seed of man, but especially, of *the seed of the Woman*, the Church. I see you are endowed with some good skill to dispell the grosse thick clouds of doubting, whereby the Divell laboureth to over-cast your evidences, that either you should not see them at all, or else very dimly, with little comfort: *thanks therefore be unto God for this unspeakable gift.* But what if you could find none of the signs of salvation in you at all which you have alledged to me? how then?

Con. Time was when I had

had not any one of them,
and then I was in the estate
of damnation, though I
thought my selfe in as good
an estate as the best, and the
Divell then perswaded me
so too (though since he hath
changed his note; for he
must needs goe against the
truth, or else he is not him-
selfe) yet since I see that if I
had died in that estate, I had
without all faile gone head-
long into hell: and in the self-
same case are all they which
have none of those signes in
them. *S. Peter* puts a question
to them, which puts all such
to silence, and makes them
speechlesse now, but what
will it doe hereafter then?
*where shal the ungodly & im-
penitent sinner appear?* let the
bravest mind, the proudest,
the

1 Pet. 4. 18

the stoutest stomach of them all answer it if he can: alas, alas, poor wretches, they can none of them answer it.

Min. They which have not one of the signes of salvation in them, are in a woe case indeed: but what if a man can find but one signe in him, and not all?

Con. He that can find but one of these true signes in him, hath cause of comfort; for though there be but one good apple growing upon a tree, it proves both that there is life in that tree, and that it is not a choke-pear, or crab-stock, but a good tree: but in truth where there is one of these signs of salvation in a man, there they are all in some poore measure, though he do not so sensibly and

and evidently perceive all alike.

Min. It rejoyceth me not a little to find you so well provided for the Lord. Oh happy estate that you are in! for nothing now can come amisse to you; come life, come death, you are the Lords. Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your heart, and stablish you in every good word and worke, and preserve you to that inheritance which is incorruptible, reserved in heaven for us.

2 Thes. 2.
16, 17.

1 Pet. 1. 4.

Con. Even so Lord Jesus. Amen, Amen.

FINIS.

PSAL. 32. II.

Be glad in the Lord, and
rejoyce, yee righteous: and
shout for joy, all yee that are
upright in heart.

PSAL. I. 4, 5.

The ungodly are not so:
but are like the chaffe which
the wind driveth away.

Therefore the ungodly shall
not stand in the Judgement,
nor sinners in the Congrega-
tion of the righteous.

6 MA 50

